A VEGETARIAN LIFESTYLE

A way of life
which causes no creature
of land sea or air,
terror, torture or death.

Beauty Without Cruelty

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BWC

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October 1998 first edition released on CD-ROM
November 1998 second edition released on CD-ROM
June 1999 third edition released in print
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Diana Ratnagar and Ranjit Konkar assert their moral right to be identified as the authors of this work.

Research sponsored by Asha and Rajesh Mehta, Pallavi and Dilip Mehta

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Dedicated to the memory of
Pilu Dady
(Trustee & Honorary Secretary,
Beauty Without Cruelty - India
1974-1997)

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Upadhyay All-India Jain Sthanakwasi Shraman Sangh

A Vegetarian Lifestyle by **Beauty Without Cruelty** very much matches the passage from the *Dharma Sutra* quoted below which clearly expresses the principles of Jainism.

Thus spoke Lord Mahavira:

As in my pain when I am knocked or struck with a stick, bow, fist, clod or potsherd; or menaced, beaten, burned, tormented, or deprived of life; and as I feel every pain and agony, from death down to the pulling out of a hair; in the same way, be sure of this, all kinds of beings feel the same pain and agony, etc., as I, when living they are ill-treated in the same way. For this reason all sorts of living beings should not be beaten, nor treated with violence, nor abused, nor tormented, nor deprived of life. This constant, permanent, eternal, true law has been taught by wise men who comprehend all things.

Dharma is supreme and highly desirable. Which *dharma*? Nonviolence, self-possession and asceticism. Even the Gods salute that individual who follows *dharma*. *Ahimsa* (harmlessness), *Satya* (truthfulness), *Asteya* (up-rightness, honesty), *Brahmacharya* (celibacy) and *Aparigraha* (absence of greed) – the wise man follows these vows while following *dharma*.

Dr Vishalmuniji Marasaheb, PhD, D Lit

International Society for Krishna Consciousness
Hare Krishna Land, Juhu Road, Juhu, Mumbai 400 049.

The *Bhagvad Gita* explains that all life emanates from the Supreme Life, or God, known in Sanskrit language as *Krsna.* Because we have reverence for God, we have reverence for all life. Srila Prabhupada used to say we want brotherhood, but brotherhood means we have the same father. And the Supreme Father is the God. Animals, like human children are also children of God, but they have less developed intelligence and speech, and they cannot defend themselves. In any family, the duty of the strong is to protect the weak. God will be pleased if we deal with each other nicely, not if we try to exploit each other and commit violence upon one another. And if God is not pleased, how can we expect peace and prosperity in the world?

Beauty Without Cruelty is coming forward to help people follow these regulative principles. This publication, ***A Vegetarian Lifestyle***, produced by the society, is a valuable guide to vegetarians. Unknown to consumers, foodstuffs often contain animal products in one form or another. ***A Vegetarian Lifestyle*** will allow the consumer to distinguish a vegetarian product from a non-vegetarian one.

The devotees of the Lord are not mere vegetarians. They are released from all kinds of sins because they eat food which is offered first to the Lord which should be free from animal products. Consequently, *A Vegetarian Lifestyle* will be a valuable source of information.

Giriraj Swami
Governing Body Commissioner

Sadhu Vaswani Mission
10 Sadhu Vaswani Path, Pune 411 001, India.

How true it is, that there can be no peace on earth until we have stopped all killing. All killing must stop. For the simple reason that if a man kills an animal for food, he will not hesitate in killing a fellow-human whom he regards, as an enemy. We need to grow in what Dr. Albert Schweitzer called "Reverence for all life". All life must be regarded as sacred. For there is but one life in all.

This is the faith of Diana Ratnagar. Out of it has grown the present beautiful and highly informative publication ***A Vegetarian Lifestyle***. It is a thorough overview to the basics of vegetarianism. From ethics and environmental concerns to nutrition and health. Read it for yourself and feel convinced that our sinking civilisation can be saved only if we grow in a new religion of reverence for all life. All life must be regarded as sacred.

I pray that the book may be so blessed so as to touch the hearts of many and inspire them to join the ever-growing ranks of the new revolution which is silently swaying over the nations - the revolution whose roots are compassion and reverence for all life. The participants of this revolution are the countless millions all over the globe who are leading ***A Vegetarian Lifestyle***.

Dada J P Vaswani

Sri Sankara Bhagavadpadacharya Paramparagatha
His Holiness Sri Kanchi Kamakoti Peetadhipathi
Jagadguru Sri Sankaracharya Swamigal
Srimatam, Samasthanam
Kancheepuram 631 502

Message to **Beauty Without Cruelty** from
His Holiness the late ***Sri Sankaracharya***
of **Kamakoti Peetham**:

"We are pleased to learn that an international charitable trust is there with the awed object of preventing cruelty to animals by disuading consumers to go for animal products. We wish the promoters of the trust all the success in their cherished efforts."

Acknowledgements

Research Sponsors:
Asha and Rajesh Mehta
— inspired by Suman V. Mehta
Pallavi and Dilip Mehta
— in memory of Sushila R. Mehta

Editors:
Diana Ratnagar
Ranjit Konkar, PhD

Product Research:
K. S. Satagopan
Shefali Shah-Joshi

Thanks:
Manju Baurasi, B. F. Chhapgar, Dady C. Dady, Mudit Jain, Suraiya A. Jetha, Ramesh K. Jhaveri, Hiren Kara, Satish Marathe, Nalini Z. Mehta, Rajkumari Mutha, Premji Nisar, Manoj Oswal, Camellia Satija, Jenny Sawyer, Dr. Nandita Shah, Kishor Sonpar, Purnima Toolsidass, N. G. Wagle

Layout:
Kant Dabholkar

Printed by:
Kirloskar Brothers Limited
(Printing Division)

Thanks to the generosity of three donors
7000 copies of this edition are distributed free.

Foreword

Dear Reader,

It is said that **information precedes action, but can only be useful if translated into action**.

A Vegetarian Lifestyle by **Beauty Without Cruelty** provides useful information to those who would like to try and live a little more in harmony with Nature. We hope that many humans — and animals — will benefit from this publication.

This voluminous task has without doubt been completed in the shortest possible time and hence any discrepancies whatsoever are regretted. We request all readers to point these out so that after re-verification of the research done, if found necessary, rectification will be made. We congratulate Diana and Ranjit for the tremendous effort put in by them in helping the lay-person to understand better the true meaning of a vegetarian existence. We also thank all those who have extended their co-operation towards the research involved.

Asha and Rajesh
Pallavi and Dilip

Preface

Today, the market offers a range of products, some conforming and some not conforming to the vegetarian ethic. Vegetarians need to carefully choose what to buy, basing their choice on reliable information. In the beginning the objective of this book was limited to giving dedicated vegetarians names of products that would be acceptable to them and relevant information on which they could base their choices. However, during the course of the research that was necessary to be carried out for such a publication, it was felt that the scope of the book should be expanded from being just a shopping guide to a comprehensive guide covering various facets of one's life. Therefore the focus was shifted from simply providing a list of ethically acceptable products in the market to making readers aware of the implications (for the good of the animal kingdom) of the choices they make in various aspects of their daily life, discussing philosophical issues behind the genesis of such choices, pointing out alternatives, both immediate and long-term, that would help them avoid choosing the more harmful options, and, more importantly, raise questions about the validity of a lifestyle that so frequently poses such choices. This book thus contains useful information to make one's vegetarian lifestyle more meaningful.

The purpose of this book is not to point out the obvious, e.g., not to eat non-vegetarian food or not to wear fur. These principles are quite clear to the lay person concerned about animals. Rather, the objective is to make readers aware of the unseen and unknown ways in which many items we use daily are produced. We may not even associate them with an animal source, but producing such items actually places a heavy and painful burden upon our brethren in the animal kingdom. These are the 'hidden' cruelties that take place in our superficially peace-loving society. This book points out what we can do to help prevent, by not contributing to, the cruelties that are perpetrated by human society upon the non-human animal kingdom.

Readers may be aware that **Beauty Without Cruelty** India, has been regularly publishing a list of acceptable cosmetic products entitled the **BWC** All India List of Honour and in recent times a **BWC** Investment Guide. ***A Vegetarian Lifestyle*** is **BWC**'s guide to help readers make their way of life as completely vegetarian as is possible. Since this guide covers cosmetics also, **all the editions of the BWC All-India List of Honour published to date hereby stand nullified**. Moreover, many manufacturers of cosmetics who participated in our previous research have not responded to our new product research questionnaire. Possibly, they might have changed their formulations and cannot anymore comply with **BWC**'s requirements for products to be accepted as animal-free. So, it should be stressed again that the **BWC** All-India List of Honour should be taken as outdated and only those cosmetic items listed in this publication.

A Vegetarian Lifestyle are recommended as of date by **BWC** as acceptable to vegetarians. ***A Vegetarian Lifestyle*** is based on extensive and thorough investigations and it puts forward only factual, unexaggerated information. **Readers decide for themselves how far they wish to lead a vegetarian lifestyle .**

Introduction

The soul is the same thing in all living creatures, although the body of each is different.

— Hippocrates

Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it's the only thing that ever does."

— Margaret Mead

Need for such a guide

Practising vegetarianism is becoming more and more difficult each day due to the increasing use of animal ingredients in products which are commonly assumed to be animal-free. Further, a product which is animal-free in composition may not be cruelty-free since its means of production may have involved infliction of pain or death. This situation is true of food products, cosmetics, and many other items. A true vegetarian is concerned about inedible products also when the processes of manufacture of these violate his principles of harmlessness to and reverence for all life.

It is common for people to think that vegetarianism is limited to abstaining from animal foods, and that the use of 'by-products' like gelatine (derived from boiled down bones and connective tissues of slaughtered animals) does not come in its purview. The argument given is that a cow is not slaughtered *for* its bones but only for its beef. Or it is said that the presence of bone in our toothpaste does not matter because toothpaste is not eaten. The first argument that meat is the sole reason for slaughter, may have been valid in the pre-industrial, pre-consumer era when there was no demand for manufactured goods. However, this century's developments in industrial processing machinery and the accompanying rise in demand for consumer goods has witnessed a demand for various parts of the animal's body sometimes matching the demand for flesh. No part of the animal's body goes unused — buyers exist for every gland, every organ, every pound of fat, every square inch of skin, every strand of hair that can be extracted from the carcass. Although this practice is defended by industry as 'efficient' and 'non-wasteful' use of the animal's body, they *cannot escape their share of responsibility for the slaughter,* and as seriously, they *cannot be excused for introducing animal parts into products knowing that vegetarians form a large part of their clientele.* Manufacturers thus trespass upon vegetarian ideals and make a profit out of it too. If there is no demand, it is always created. Even if it was not the meat but some other body part of the animal that was in demand and was what the animal was killed for, it wouldn't matter — the meat would be converted to and marketed as an attractive so-called 'by-product'. After all, in the olden days there were hardly any buyers for bones, blood etc., but now there are.

As for the second argument, that vegetarianism need not concern itself with non-edible items, it matters little to the animals which are killed what we do with their carcasses after they are dead. The fact remains that they are killed at our hands. The proponents of this argument should ask themselves why the question of what we do with the dead animals' carcasses should alter the morality of the act of killing.

Vegetarianism should mean not just a way of eating but a way of life. Such a way of life would have been easy to follow two hundred years ago, but unfortunately it isn't as easy now. One does not always know which products available in the market do not contain animal substances. Earlier, when home-made products were the rule, one knew every ingredient that went into the making of each product. Now, since others make the majority of articles we use, we do not possess the knowledge about the ingredients (leave alone their origin) that could enable us to decide whether the products are acceptable to us or not. Ideally, this knowledge should come from information printed on the product itself in the form of either direct declarations or in the form of complete lists of ingredients indicating the source of each ingredient. For example, a label like 'Contains animal ingredients' would address the vegetarian ethic of the consumers. But such messages, e.g. '100% Vegetarian' even if displayed might unfortunately not be completely accurate, especially if items such as emulsifiers or vitamins have been added. Particular vitamins are obtained from animal as well as non-animal sources but manufacturers usually do not care to check that the origin of the vitamins or fortifiers used by them are vegetarian. Moreover, ingredient labelling is not required by law for many types of products. For edible ones, for which it *is* required, what the law demands to be declared is far from adequate, making the labelling quite useless and often misleading for vegetarians.

While there certainly are many products in the market that are acceptable to vegetarians, many more manufacturers would be willing to make available products if vegetarians use their purchasing power wisely and discerningly. One very effective way of making manufacturers understand the demands of vegetarian consumers is to buy only those products acceptable to the vegetarian ethic (even if only a few are available for a choice) and *to take the time to write to the relevant manufacturers informing them whether they choose to buy or not buy their products and the reasons behind it.* In UK there has been a dramatic increase in the number of vegetarian products as people have insisted on and encouraged manufacturers to produce animal-free products. If it can happen in the West, surely it can happen here in India where there are many more vegetarians. As consumers, we should also see to it that the relevant laws of the land are modified to take care of vegetarian interests. With the entry of multinational companies that seek the opening-up of more 'modernised' animal-killing units in India, vegetarians have a much greater responsibility. In fact, vegetarians should not hesitate in the least to write to editors of publications, government departments, politicians, etc. airing their views and demanding their rights.

Research for this guide

The product research done by **Beauty Without Cruelty** for this guide has not at all been easy. Evalua tion of a product for the presence or involvement of any ingredient, additive or processing aid of animal origin would not as such be a difficult task if one had the required information. But, the response from manufacturers in letting us have the required information about their products through our product research questionnaire has been far from satisfactory. Out of around 500 manufacturers addressed, only about 150 responded and even these required more than one reminder to elicit a response. The reasons for the manufacturers' lack of interest could be that their products do not satisfy vegetarian standards, or that their market is presently too big for them to take special note of the vegetarians' demands. Hence, it has not been possible to include a wide range of acceptable products. However, this should not disappoint us. When the uninterested manufacturers understand that vegetarians too mean business, things will certainly change. Unless we, the consumers, in very large numbers make the manufacturers realise that they can no longer include animal ingredients and additives in 'vegetarian' products, the situation will not change. It is up to each one of us to individually write to the manufacturers: remember, each and every drop goes to make an ocean.

> *How commendable is abstinence that dispenses with the butcher! While walking be mindful of worms and ants. Be cautious with fire and do not set mountain, woods or forest ablaze. Do not go into the mountain to catch birds in nets, nor to the water to poison fishes and minnows. Do not butcher the ox that ploughs your field.*
>
> — Tabism

Chapter 1:
A Lifestyle of Minimum Harm

> *Live and let live. Do more. Live and help live. Do to beings below you as you would be done by things above you.*
>
> — Prof. Howard Moore

> *It often happens that the universal belief of one age, a belief from which no one was free or could be free without an extraordinary effort of genius or courage, becomes to a subsequent age, so palpable an absurdity that the only difficulty is to imagine how such an idea could ever have appeared credible.*
>
> — John Stuart Mill

Beauty Without Cruelty is a way of life which causes no creature of land, sea, or air, any terror, torture, or death. This is the **BWC** motto and it can be achieved in two stages: gaining awareness of harm-causing situations, and doing something to prevent that harm.

Knowledge of harm is a prerequisite for taking steps to avoid it. In general, knowledge has to precede action; or put another way, action has to be based upon knowledge. One of the important things that this book does is to provide readers with knowledge upon which they can base their actions. Another important aspect of the book is to suggest appropriate action and give guidance.

Although the main aim of this book is to suggest immediate remedies to situations causing harm to animals, **BWC** would like to point out that not all such remedies would solve problems in the long term or prevent other unanticipated problems from cropping up. Examples of the latter are the impact of synthetic substitutes on the environment, and the effect of artificial foods on our health. The book therefore invites readers to consider fundamental changes in lifestyle that would have a more long-term impact than the mere adoption of substitutes. Curtailment of desire for material belongings, of yearning for physical beauty, of slavery to taste are some examples of how one may transcend the problem altogether and not be the potential creator of harm-causing situations. In general, it can be said that a lifestyle of voluntary austerity and strict simplicity is usually sufficiently preventive in its nature, that it would not cause conditions to exist that would entail any harm to take place in the first instance.

1.1 Sources of cruelty to animals in our daily lives

Some of the ways through which cruelty to animals may manifest itself in our daily lives are:

1.1.1 Products containing animal-derived substances

Animals are weaker than human beings and we should sacrifice ourselves for them and not they for us, for this reason that in them the question of consent does not arise at all. They are sacrificed, they do not sacrifice themselves.

— K. Sankara Menon

For some people, the mere presence of an animal ingredient seems insufficient evidence of cruelty having taken place. They point to things like milk, wool and honey as examples of animal-derived substances whose production they feel involve no cruelty. While the cruelties involved in the production of these substances may compare favourably to those present in the production of meat and fur, they are undeniably present. The 'big deal' about animal ingredients is that they are *always* representative of an imposition by humans upon animals. It is only the degree and nature of harm caused that varies from substance to substance.

All members of the animal kingdom possess a pain-causing mechanism that aids them in their survival instinct by signalling the presence of a harmful organism. It is impossible to obtain any substance from their bodies without causing pain or harming them. They do not wish to part with their body materials that readily. Animals sense such impending intrusions and immediately seek to flee. Therefore, it is very unlikely that any substance that has been derived from an animal was derived without using force upon it and without drawing any protests from it. For example, to obtain milk, we inflict the pain of starvation or undernourishment on the calf (the rightful owner of the milk) which has to be forcibly tied away from the cow, its mother; to obtain wool, we impose the discomfort of insufficient insulation upon the sheep (nature's intended user of the wool) which has to be forcibly held while being sheared; to obtain honey (the bees' food) we steal it by smoking the bees out of their hives. Some may debate about the magnitude of the suffering caused in such cases, but the point remains that an *unsolicited* and usually painful intrusion and imposition is made by humans upon animals every time we obtain any substance from them.

A separate point, but one which is of paramount importance, is that of animal consent. We do not take their consent for any of our interactions with them. Their answer to the question of willingness of participation should, however, be obvious from their physical struggles in resisting the treatment and their tendency of flight in situations where they suspect impending human intrusion. Not even the most artful of persons engaged in any activity dealing with animals would argue that the animal would willingly subject itself to the treatment if it had a choice. Their distaste of human treatment is obvious. Sankara Menon's statement above is correct: the cow does not give us milk, we take it from her; the bees don't make honey for us, we steal it from them. If we needed protection from the elements, nature would have provided us with a woolly skin, we wouldn't have to cut it off the sheep.

1.1.2 Products tested on animals

Presence of animal substances in products is not the only evidence of cruelty having been perpetrated on animals. Testing of substances on live, conscious animals for their possible bad effects on our bodies is another extensive, and in many ways more gruesome, category. More than the natural substances derived from animals' bodies, new chemicals produced in laboratories are required to be tested on animals for their unknown and possible adverse effects upon humans. It is not pleasant to contemplate some of the things that are done to the live animal subjects of these tests.

It has been observed in many cases that the same substance has had dramatically different reactions on animals and humans. Then why do companies test on animals at all? They do it because should there be complaints and claims, they can very easily cover themselves with information proving that animal tests were "extensively and satisfactorily" conducted; they then avoid paying compensation.

The vast majority of household items in use today are thus derived and are suspected of having been tested on animals.

1.1.3 Products whose manufacture or packaging involves infliction of cruelty upon animals

Two examples illustrate this point:

(i) Silver leaf / *Chandi-ka-Varkh* (edible metal foil) whose production requires the use of ox-gut.

The material of which silver leaf / *chandi-ka-varkh* is made is purely mineral in nature and is neither derived from any animal source nor tested upon animals. However, a crucial material, ox-gut, used in the manufacture of *varkh*, needs to be obtained from a slaughtered animal. Nowhere in the world is *varkh* produced without the use of ox-gut. Even in Germany where the Jews make the same foil in gold, ox-gut is utilised. While it may be debated whether or not the animal was specially killed for the ox-gut that is necessary for producing *varkh*, the production of *varkh* nevertheless represents a knowing association with the killing of the animal and for that reason, vegetarians may want to stay away from it.

(ii) An exquisite piece of jewellery sold in a silk-lined leather case.

Although the jewellery is free of animal substances, the packing containing both silk and leather becomes unacceptable to vegetarians. In such circumstances, vegetarians would want to state their objections and make sure that they do not even pay for the silk and leather case when declining to accept it. Designer spectacles, sun glasses, and pens are also quite often sold in leather cases. The items being expensive, marketers feel their packing should match their cost. At such times it is important to state your views on the use of leather in writing to the manufacturers. Only if they receive sufficient protests will they change their packaging material.

1.1.4 Products of genetically manipulated animals

Perhaps the most arrogant of all ways in which we treat animals is to tinker with their genetic make-up and attempt to alter their very structure. We seek to rise above nature and play God by trying to change in our laboratories the very programme of nature. The desire to genetically manipulate the most complex life form on earth — the animal — can be traced to two sources:

(i) naked greed to extract the maximum possible from animals and have to deal with nothing that is commercially not of use;

(ii) the desire (due to economic compulsions) to develop new strains of animals that would adapt to the altered circumstances we impose upon them.

This genetic manipulation is euphemistically called 'breeding' and examples of it abound in every sector of the animal industry: cattle are bred to maximise their yield of milk, some for more meat less bone; chicken for tender flesh and eggs; and sheep for more wool — the list is endless. Researchers in the Animal Research Institute of Agriculture in Canada boast of trying to "...breed animals without legs and chickens without feathers" so that these appendages of the animals' bodies which are useless from the point of view of converting to meat, don't have to be dealt with. Closer home, scientists at the Central Marine Fisheries Research Institute (CMFRI) have reported that "removal of eyes from a particular species of lobster has shown to improve its weight phenomenally". In this unimaginably cruel experiment, the eye stalks are cut and sealed with a soldering iron. The report says that the results of this experiment carried out at the Kovalam Field Research Laboratory of the CMFRI "throws up enormous possibilities for culturing lobsters — the most expensive of seafood."

The Central Institute of Freshwater Aquaculture (CIFA) offers a technology of mono-sex for *Tilapia* fish required to be fed a steroid supplementary diet so that in about a month's time the females get the characteristics of male fish and grow faster. As these fish feed in daylight their tanks are exposed to bright lights at night to facilitate quick weight gain, as in the case of poultry.

Other reports talk of "the commercial success of the BST hormone which enhances milk yield in cows", and the coming of "a whole new flock of genetically engineered products which include a recombinant growth hormone for pigs which has been shown to reduce pork-fat by thirty per cent; a cow whose milk contains human proteins; and alligators genetically altered to 'manufacture' blood containing human haemoglobin so as to deliver the higher oxygen capacity required during surgery." Another source states: "In a desperate attempt to increase the yields of north-Atlantic fishing, US researchers at the

University of Maryland have created carp and catfish with the gene of trout growth hormone, and found that they grow twice as fast as unaltered fish. Genetic engineers have armed Atlantic salmon with the gene for winter antifreeze protein and have extended their range into cold waters."

Genetic engineering research is most often carried out on animals such as pigs, mice, sheep, farm animals, fish and on plants such as the tomato, tobacco, and corn. Biotechnology is now crossing animals with plants, leaving the vegetarian confused. For example, to improve the shelf life of tomatoes they are genetically altered with the antifreeze gene of the Arctic Flounder. It is next to impossible to distinguish these non-vegetarian tomatoes called *Flavr Savr* from the natural ones.

On the genetic engineering front is the widely publicised sheep called Dolly, a lamb developed after 277 earlier attempts having failed, by a British scientist, from a cell derived of an adult tissue. This was followed by Polly, a cloned lamb containing human genes. Then scientists in United States produced a calf named Mr. Jefferson in the same way as Dolly. American researchers reported a success rate of only about 12%. The main aim of producing cloned cattle is to obtain large quantities of human serum albumen used mainly in trauma patients. Cloning cows will, it is also hoped by the Japanese and American researchers, make it possible to build herds that duplicate those that are ideal beef and milk producers. In fact, cloned beef has been in the Japanese market for about two years and new cloning techniques like those using cells from milk are being expeimented upon. Chinese scientists have claimed that they have developed the first transgenic goat which produces milk containing human genes and which can be used in the treatment of haemophilia. As scientists in most countries are developing several transgenic animals, such experiments are of deep concern to supporters of animal rights and to thinkers on ethical, philosophical and theological issues.

Often animals thus born have fatal bleeding disorders like the cloned calf in Japan which died 16 hours after it was born, can't nurse or reproduce, are susceptible to tumours, crippled with arthritis, or suffer from diabetes or kidney diseases. The implications can have long-term effects that are unknown and harmful. Sometimes it so happens that the mother of the cloned animal dies after giving birth or the cloned animal may be too weak to survive and thus several animals get sacrificed for the sake of such experiments. Such negative happenings are rarely covered by the media. Animals (and humans) have a right to their own identity and their own genetic make-up, which should not be replicated. The only thing that technology improves are corporate prospects for mass-producing animals that yield leaner meat or more meat, generate high quantities of human proteins that can be harvested for the pharmaceutical trade, or even provide spare parts for humans needing organ transplants thus turning the animals into chemical factories. For example, an American company, BioPure is developing artificial blood for humans derived from cattle.

The sad thing is that in India, such research is looked upon with great respect and admiration, with little realisation that new animals generate new diseases that humans will be ill-equipped to treat. There is even a nobility associated with such development research, because the ends that are sought are ostensibly for the cause of human beings. As has become a habit with us, we seek to emulate everything of the West without screening it through our own standards of good and bad. Not to be left behind in the race for trying our hand at altering nature's course, Indian scientists vie with each other to produce cows with better milk yields. Superovulation and Embryo Transfer Technology (ETT) are tried out in addition to artificial insemination. Results achieved in the yield-increasing race are published with pride and reported to be our deliverers from starvation or, in general, poverty. Ironically, organisations such as *Pinjrapoles* (in many cases unfortunately run as dairies) and those using the name of Mahatma

Gandhi like the *Sabarmati Ashram Goshala* (Ahmedabad) are the nerve centres for such research, development and training activities. The National Dairy Development Board (Anand) with the assistance of the National Institute of Immunology (New Delhi), the National Dairy Research Institute (Karnal) and the Indian Veterinary Research Institute (Izatnagar), has started propagating ETT on a countrywide basis.

The milk we buy might very likely be the result of experiments performed upon animals in any of the breeding laboratories that the government supports using tax-payers' money. The material benefit of this research is indirectly supported by us, the consumers who purchase the products. While indirectly supporting such research, do any of us think about how it must feel to have our bodies altered so that we grow twice as fast or to have other creatures' hormones flowing in our blood? Do women who use milk of genetically doctored cows or from cows which are administered Oxytocin (drug used for women in labour to increase contractions) stop to think about how they would feel if their bodies were made to produce many times the milk that their babies could consume? What discomfort and pain accompanies an abnormally growing body part? Unless and until we imagine ourselves in the position of the animal victim, we will not be able to appreciate what it feels like to have one's body be considered a commodity for the beneficial use of another species.

1.2 The consumers' responsibility

> *You have just dined; and however scrupulously the slaughter house is concealed in a graceful distance of miles, there is complicity.*
>
> — Ralph Waldo Emerson

Never before in history has the gap between producer and consumer been so wide. From the days when articles needed by a community were produced by the community itself, or by immediate neighbouring communities, we have come to a time when we often have to rely for our needs on articles made at geographically distant, even unknown locations, by unknown methods, using unknown materials, and under unknown conditions. What consumers see in the market is only the end product which is packaged in as attractive a manner as possible to lure them. The history of the product is hidden from them. They have no direct say in the choice of materials, methods and conditions that have gone into making the product. All these are decided by the supplier.

Under such conditions, what are the feelings of the consumers for whom all this production is happening? Is it really true that they have no say in what is being produced and that anything objectionable in the method of production is entirely the responsibility of the producer? What share of the blame/credit can be apportioned to the consumer? We look at this issue in detail with specific reference to cruelty to animals.

There are varying degrees to which consumers can consider themselves to be responsible for the source of the products they buy.

On one hand, there are the meat eaters. Adults buying meat cannot claim to be unrelated to the killing of the animal — it is their direct demand, their hard cash that acts as the powerful incentive for the butcher to kill the animal, and they are well aware of it. (At the same time, butchers cannot escape responsibility for the act using the consumers' demand as the excuse: they are not forced by anybody to enter the occupation of butchery; they do so of their own free will, although sometimes influenced by circumstances).

On the other hand, would a person having his house painted imagine that the job has anything remotely to do with cruelty to animals? Yet it is a sad truth that every brush that is used to paint the walls of a house is a product of shocking cruelty inflicted upon pigs. The brush is made of hog hair bristles from the pig, obtained by pulling them out of the live, conscious pig held down immobile under the foot of the person plucking the hair. Would it be fair to say that the brush was produced that way on the demand of the consumer?

As with most issues presenting moral dilemmas in this world, even this issue is unfairly dealt with if considered a black-and-white matter. While the consumer should always make an ethical choice, there must be options available to choose from. Secondly, consumers are often the victims of circumstances. They might like to do something one way but serious practical considerations force them to make a choice the other way. Finally, they might have their own, subjective criteria for judging what is right or wrong. Their use of a product that has involved infliction of cruelty to animals should not be taken as their endorsement of the product.

However, it is the thesis of this book that in most matters, alternatives do exist to specific products or to lifestyles that engender such products.

What then, are some of the dilemmas that face the consumer? The following sections try to address some of them.

1.3 Making the right choice

In deciding to do or to acquire something (e.g., going to the circus or buying a leather jacket) one of the most important exercises to undertake is to investigate the implications, both future and past, of the decision.

If we are contemplating purchasing an object, first the antecedents of the object must be carefully examined: what is the history of the article? Where did it come from? How was it made? Examples highlighting the importance of this question are the issue of this whole book. And for both acts or objects, some thought on the future impact of the decision is also necessary: what are going to be its consequences? What side-effects would its use have? What chain of events might it set in motion? An example of this 'future thinking' is the issue of disposable plastic bags. We thoughtlessly buy and discard in public areas bags made of thin plastic such as those provided at grocery stores nowadays. If we could see the ghastly damage caused by such bags to both the environment and the animal world, we would realise that the future effects of an item are as important as what might have gone into making it.

The one question that is universally asked by thinking, conscientious people when judging the merits of a choice is: is the choice I make going to harm anybody or anything? The key word is 'harm.' The worst of all harms one might cause is pain — mental or physical — to a sentient being. **BWC** stresses a lot on the importance of the criterion of harm caused to sentient beings and the necessity of not causing it. The first question, therefore, that one must ask oneself is whether our choice is going to harm anybody. If it is, then alternatives must be explored. Harm must be avoided.

1.3.1 Identification of harm

How does one identify the harm one might be causing or be responsible for? It is important to learn to identify the various forms of harm which one's choice might entail and the different ways in which one's choice might be supporting harm.

It is assumed that every person is capable of recognising the harm entailed in making the choice to eat meat or to go hunting for sport, for example. These are not the cases which pose a problem to people wishing to reduce the harm they cause. It is the more subtle and subjective cases that confound one. Three major issues present themselves in this context:

- The issue of by-products: *is it alright for me to use something which someone else might have 'primarily' caused to happen?*
- The question of quantity: *is it OK for me to use 'just a little'?*
- The issue of secondary involvement: *is it OK to use something that does not 'directly' involve cruelty, that is not a 'primary' outcome of some cruelty?*

These issues provide much food for thought and are discussed in detail below. All three are intimately tied up with the person's intent and also his priorities. He may genuinely consider himself not party to the crime. He may be willing to go to a certain definite length for the cause but not further because the time and energy it would take to do so might take away from other things of higher priority to him. Finally, the effect his stand would have also plays a large role in making up one's mind in favour or against taking it. These issues pose great moral dilemmas that rarely possess objective answers.

The issue of by-product: who was the cause?

The 'by-product' argument is illustrated by the case of the leather-user who lies in between the completely aware meat-eater and the completely unaware user of pig-hair brushes. People who use leather are well aware that it is the skin of animals, but they do not ask themselves if the animal died a natural death or was slaughtered. The answer is that commercially available leather is always from animals that are killed. This includes the *Kora Kendra* leather goods which claim to have been made from only non-slaughtered animals (yes, non-slaughtered, but killed in some other way). The fact is that their leather is obtained from animals killed in research laboratories, put to sleep by veterinarians, or starved to death as in the case of male dairy calves. Even knowing this, people tend to consider leather as a by-product of the killing, thus absolving themselves of the blame for the act of killing. According to them, it is the persons who buy the meat that are responsible for the killing, not the wearers of the skin. The skin is just thrown away, they claim, to be picked up by the leather manufacturer, who thereby does a great service by not 'wasting' any part of the animal, which is dead 'anyway'. They again are unaware, or more likely choose to disregard the fact, that the skin is not just 'picked up', it is bought against cash *as much as the meat is*. The only difference, and probably the one that enables the leather-user to distance himself from the guilt of the crime, is the long chain of workers that come between the butcher and the shoe-seller. This chain not only hides the source of the leather from the user, it actually provides the leather-user a justification for using leather, such as the employment it generates. If people had to buy the skin directly from the butcher to make their own shoes, they would realise while standing next to the meat-buyer, just how identically culpable to the meat eaters they are for the killing.

Leather is only one specific example of what can be called the 'by-product' argument. The general question raised by this argument is: if an act is committed which we find objectionable, does the use of any waste products of the act make us responsible for the act? Since a person feels less responsible if he thinks that what he is picking up is only the waste-product of an objectionable act, the first question that arises is: what are the criteria which qualify a thing to be labelled a 'waste-product'? If it is the monetary value of the thing, then some animal substances might conceivably be considered waste (as pointed out earlier, leather is *not* one of them). An important question here is: is there a certain monetary value for the parts other than meat, below which the slaughterer would not have afforded to kill the animal? The total amount that is made on the killing is the sum of the amounts made on individual parts. What is lost on one part can be made up on another. Therefore, it is incorrect to say that the monetary gain from certain parts do not contribute to the motivation of killing the animal.

This issue certainly addresses the question of intent: who intended to kill the animal? Is there a clear causal chain? Are there specific consumers without whose demand the animal would not have been killed?

It may seem that a substance that is genuinely a waste product of slaughter may be used without guilt. However, it should not be forgotten that if a consistent demand for a waste substance is noticed by the slaughterer, he will almost surely put a price on it and then it becomes a commercial item like the others. A few years ago, nobody had much use for the feathers, heads and legs of chickens after they were killed. They were then genuine waste-products; today these body parts are used on a commercial basis to produce fertiliser and animal feed. The poultry industry has now put a price on what was once waste and their business now flourishes more than before. Therefore, the dangers of using something on the pretext that it is 'only' a by-product should be apparent: even if one is not responsible for any killing in the present, one might be responsible for increasing the profitability of the killing.

The issue of quantity: how much is OK?

What quantity of a substance qualifies its user to feel responsible for its use? Is the person who eats a biscuit that contains a minute amount of lecithin obtained from eggs as culpable for supporting unethical practices in egg-production as a person who eats an omelette? Does a leather patch on cotton jeans matter as much as leather shoes? In a strictly ethical sense, the answer to both these is Yes, the biscuit-eater and the leather patch wearer are as culpable as the omelette eater and the leather shoe-wearer, respectively. Both derive their substances from the same source. One just buys lesser of it than the other. Whether one uses a square inch or a square foot from an animal's skin, the animal has to be killed for it in both cases. Similarly, a hen cannot lay a fraction of one egg: to use a quarter teaspoon of egg white, one has to start with a full egg, just like for the omelette. Therefore, the only logically consistent stand is that which avoids the use of animal products in whatever quantity they might be present. The person who feels very strongly about the immorality of causing pain to animals usually avoids the use of both, the egg-lecithin as well as the leather-patch jeans. Those who ignore these simply make ethical compromises even if the leather patch is removed and thrown away — it would be no different from a vegetarian removing meat from a dish and eating the gravy.

Some times what may be required instead, is just a little inconvenience due to abstinence or adjustment to something else. For example, as foot-operated sewing machines need leather belts, why not opt for a different model of machine that does not need a leather belt to operate?

The issue of 'secondary' involvement: how far back does one look?

Does one's computer become an ethically unacceptable product because it contains steel or plastic which may have utilised some animal ingredients in their manufacture? Is the maker of the computer culpable or are the manufacturers of the steel components and plastic materials? Above all, is the buyer of the computer culpable (there is no steel available that does not use animal ingredients in its manufacture)?

This issue raises one of the most thorny practical questions on this topic: how far up the chain of production should one have to look to detect the chain of intent? In other words, is the computer *about* animal substances? Or are the steel and plastic *about* animal substances? If they are, then does the guilt carry over by association to the computer because it uses these materials? Is the use of the offending material incidental or critical to the manufacture or operation of the computer? In the chain of production, intermediate producers often do not even know the source of the article used by them. For example, from the time petroleum is drilled to its final conversion into plastic as in use, there are innumerable steps involved. Who is to keep track of all these steps? Further, each step itself chains back to different origins. This makes it an immensely formidable task to determine the history of each and every product. In the interests of sanity, there seems no option but to use one's subjective decision in such cases.

1.3.2 Evaluation of alternatives

After having identified the harms that the various options cause, if any options exist that do not cause any harm to anybody, then these should naturally become the strongest candidates for one's choice. Otherwise, if there are no options that do not cause any harm to anybody, then one is faced with the tasks of

- Evaluating the necessity of the act itself: *is it worth the moral cost?*
- Stepping back and reformulating our basic motivation: what is it that I am 'really' looking for in buying/doing this?
- Prioritising one's principles: choosing the lesser of two evils, in order to select the least harmful among the options.

The issue of necessity: luxury or need?

The question of necessity is of paramount importance. If suffering is knowingly inflicted or supported by us to fulfil a luxury or a comfort without which we may well do, then our culpability is especially high. ***If harm can be avoided, it must.***

For example, if there are no wall-paint brushes available in India that are not produced in the manner described above, what does one do? The answer to that question depends on how necessary people consider it to paint their houses. Some may decide that the visual gratification obtained from looking at a well-painted wall is not worth the moral price they must pay for it in terms of the suffering to the pig on their account. Those who decide otherwise may have valid reasons for doing so, but they must bear the implications of using the paint brush upon their conscience. Some may compromise on the finish by getting only rollers used in place of brushes. Yet others may go through the trouble and expense of obtaining non-animal bristle wall painting brushes from abroad. The strength of one's feelings are often put to test on these occasions.

Reformulating our need: can the end be met some other way?

In looking for alternatives, the broader motivation behind our decision must be pondered over. A woollen sweater is purchased to keep one warm, a silk tie to look formal, leather footwear for protection. But if the warmth, the formal look, and the protection could be obtained from other, non-animal sources, would it not serve our purposes as well as enable us to abstain from animal products? Non-vegetarians who claim it is the protein they eat meat for should remember that protein is available from plant sources also. One must therefore be clear on the purpose served by an article and not be attached to the article itself. The same goes for one's acts: entertainment could be had from various sources — the circus is just one means of it, and unfortunately a means that harms the animals performing in it terribly.

The issue of priorities: the lesser of two evils

Instead of paints that need the hog bristle brush, one may decide to whitewash the walls. If one is living in coastal regions, even this option might throw up an unexpected animal ingredient: sea shells. *Choona* made in coastal regions contain shells. The use of these shells mean death for the marine lives that are occupying them. If the house *has* to be painted, then one has to rank one's concerns regarding the suffering caused to the pig versus the suffering caused to the sea creatures and make a conscious choice with full possession of the facts.

1.3.3 Influencing factors

These questions mentioned above arise even when a non-harm-causing option is available, because the 'minimisation of harm' principle is not the only principle that is used in selection of alternatives. Much as one would like to use this principle without hindrance from other considerations, other factors, often arising out of the circumstances of one's personal life, are always present to play a role in shaping the decision,

Examples of such 'other' factors are:

- The viability of alternatives: *living life today, and n society, not in seclusion,* and
- The affordability of alternatives: *finding the point where the principles agree with the purse*.

In this world of shades of gray where nothing attainable is totally black or totally white, the decision that one then makes is frequently a compromise between one's ideals and the constraints imposed by the realities of the world. The choice one makes, however, does reflect one's priorities and is binding upon one's conscience.

The issue of practicability

It may be considered unnecessary to paint one's house walls as there is nothing unthinkable or impossible about living in an un-painted house. But unlike painted walls, there are certain products that can not pass the test of nonnecessity at the current stage of man's civilisation. An example is steel. Even though the production of steel involves the use of certain products of animal slaughter, it is impossible to give up the use of steel in our lives.

The issue of economics: affordability of alternatives

Unfortunately, the strictest of all vegetarians would not be able to face the test of affordability without compromising somewhere. If an ethical alternative exists but costs a certain number of times more than the product that is sought to be avoided, then this could frequently influence the decision strongly. People may simply not have the money to pay for the alternative. In such cases, the inevitable step is to reconsider the need.

1.3.4 **BWC**'s criteria for determining the vegetarian-ness of things

The best stand that **BWC** recommends is outlined in this section. The goal here is not to label anybody 'good' or 'bad' or to judge one's character by the choice one makes. **BWC** recognises that individuals' decisions are always multidimensional and motivated and influenced by many considerations. It just seeks to educate and inform readers about one of the dimensions viz., respect for life and avoidance of causing pain and suffering.

For cultural reasons, blanket proscription of substances like wool, milk, honey, etc. has been avoided and left to the conscience of the reader. Leniency is shown to these items by accepting them as vegetarian. However, for the benefit of vegans, who follow a stricter form of vegetarianism which does not permit the use of any animal-derived substance, such items are marked separately.

By-products

As it is difficult to pinpoint the intended customers for products of slaughter (the ones who can be said to have 'demanded' the act) this book does not discriminate between the various products of slaughter — they are all considered direct, demanded products and the issue of 'by-products' is not brought into consideration. Therefore, every product of slaughter is viewed with identical severity.

Quantity

This issue forms the heart of the research for this guide. Maximum effort has gone into researching various products available in the market and determining their vegetarian-ness. This effort has concentrated upon ascertaining the source of *every* ingredient in finished products, however minute in quantity. Products advertised or popularly regarded 'vegetarian' have had to be scrutinised painstakingly because of small amounts of additives and processing agents that might have been used. Many additives, known to be or suspected to be of animal origin have been paid great attention even though their proportion in the finished product may be negligible compared to other ingredients utilised.

Secondary involvement

The policy followed in this matter is to be more lenient upon the user of an animal-derived substance than upon the producer. If for example, an art paper manufacturer uses coating made of animal substances, then the paper is not listed, but a product made from this paper would be listed. This is because it is assumed that the paper-product manufacturer is interested only in the function of the paper and buys any brand that serves the purpose. Whereas, the manufacturer of the coated art paper is more in control of what the ingredients of his paper are: he can choose his ingredients and supply appropriate paper to his customers.

Similarly with the issue of animal testing: if manufacturers test their finished products on animals, then such products are not accepted. But if they use ingredients which have been tested on animals, then the product is accepted, but the ingredient if marketed as a product itself is not accepted. For example, if the manufacturers of a certain food item do not test their product on animals, but their product contains a non-animal origin coal tar food colouring which was initially tested on animals, then the food product is accepted, but the colour is not accepted as a consumer item. In short, the criteria in this respect, for recommending a product by **BWC** is that in its finished form it has not been tested on animals.

Suppliers

Very often manufacturers do not realise that certain ingredients utilised by them could be of animal origin. Moreover, many such substances, e.g. glycerine, di-calcium phosphate, lecithin, have two sources. **BWC** has therefore requested manufacturers who fill up the Product Research Questionnaires for the names and addresses of the suppliers of such items. **BWC** has then had the difficult task of contacting these suppliers, who more often than not, refuse to cooperate in disclosing the origin. For this very reason, several products have not been accepted.

1.4 The role of the government

> *The greatness of a nation and its moral progress can be judged from the way its animals are treated.*
>
> — Mahatma Gandhi

Many industries are given subsidies and incentives by the government as their existence economically helps the rural population. An example is sericulture (silkworm farming). It is recommended as a side-business that farmers can profitably indulge in during their idle period when their crops are growing and do not require any tending. Similarly, training is made available to them in poultry farming, beekeeping, rabbit farming and other occupations that grossly exploit animals. The decision of which industries government should support does not involve the opinion of the people even in the best of democratic setups. It is only *post-facto* that concerned citizens have to resort to demonstrations and petitions to revoke such policies.

Considering the example of wall paint brushes, it is worth mentioning that a good non-animal alternative is available in UK. However, the import of such brushes is made very difficult by our government because of the special protection it provides to village craft and cottage industries under which umbrella the hog bristle brushes get produced. Therefore, the humane alternative becomes unavailable by *dictat.*

The government will generally not indefinitely support industries that are unprofitable. Therefore, it is all the more important for the consumer to discerningly use his purchasing power. This is also a very fertile area for legislative activism — taking steps to make sure that proposed laws that are unjust to animals are not passed and that existing laws are repealed.

> *I hardly think the fate of animals is so sad in any other country in the world as it is in our own poor India.*
>
> — Mahatma Gandhi

1.5 Response from manufacturers

While the overall response to our questionnaires from the product manufacturers left much to be desired, it was very surprising to receive a 'No Response' from manufacturers who label their products 100% vegetarian! It was expected that these would be the first companies to respond to us, but their failure to respond has caused us to view their claims with suspicion. Their self-proclamations have not gained them automatic entry into our list — only a properly filled and signed questionnaire would.

Similarly, there are several manufacturers like **Avon** who have claimed that their cosmetics are not tested on animals, however, they do not fill up our questionnaires. This could be because although they may not be testing their finished products on animals, their cosmetics may be containing animal ingredients. The distributors of **Oriflame** cosmetics have gone a step further in sending out circulars to prospective clients stating that their products conform to **BWC** specifications whereas this is not so: the manufacturer has never filled up our questionnaires and we do not know what ingredients they use, leave alone whether they test on animals or not.

BWC is very pleased that some manufacturers on discovering that particular ingredients utilised by them are or could be of animal origin, have willingly shifted over to the use of similar ingredients recommended by **BWC**. For example, **Jain Bakers** have stopped the use of *vanaspati* manufactured by Hindustan Lever and use *vanaspati* made by **IVP Ltd** and **Ashwin Vanaspati** instead.

Also, **ABC Farms Pvt. Ltd.** were the first to utilise microbial rennet as a substitute for calf rennet in all their cheeses.

Kwality ice-creams had willingly changed their formulation over the years to suit lacto-vegetarians, but unfortunately after merging with **Walls** they have not filled up our questionnaire and so we are doubtful of the vegetarian-ness of their products now.

Similarly, there are suppliers who have been extremely co-operative in order to ensure that the ingredient supplied by them be made free from animal substances. For example, **ICI India Ltd.** supplying Tween 80 (used as an emulsifier) to Universal Oleoresins have made a sincere effort to make the Tween 80 completely free from animal tallow as a result of which most of the ***Spice Drop*** instant spice extracts are now vegetarian.

1.6 The duty of the individual

People are usually shocked at hearing reports of cruel treatment of animals such as described in this book. Vegetarians and non-vegetarians alike condemn the treatment. Many protest in public through the available media and sincerely desire to see an end to such 'barbarity'. However, the first question that must be asked by each concerned individual is: am I in any way contributing to the treatment against which I am protesting? For although it may not be in every person's capacity to stop wrong from happening, one can at least try to make sure that it is not for their sakes that the animal exploitation is occurring. Non-vegetarians would do well to reflect upon this question!

> *Let the advocate of animal food force himself to a decisive experiment on its fitness. Tear a living lamb with his teeth and plunging his head into its vitals, slake his thirst with the steaming blood; when fresh from the deed of horror let him revert to the irresistible instincts of nature that would rise in judgement against it, and say, Nature formed me for such work as this. Then, and then only, would he be consistent.*
>
> — Percy Shelley

It may not always be clear for whose sake an animal was exploited: the example of leather is again ideal. Is the animal killed *for* the leather user or *for* the meat eater? Instead of getting into an unsatisfactory and lengthy discussion on this, it would be most consistent to avoid using any product that is an outcome of slaughter or ill-treatment of animals. One may end up avoiding a few items of animal origin that might not have involved inflicting any intense pain on the animal, but it is better to be in this position than to be in a position where one is blithely consuming products of dubious history. This self-critical way asks us to assume that we were the intended direct beneficiary. Such an outlook should logically lead to the forsaking of the use of that product.

Where does the avoidance of animal products take us? What are the consequences of the forsaking of leather and of all the other so-called 'by-products'? Well, since earnings from the flesh of the animal would no longer be supplemented by the earnings fetched from its other body parts, the cost of meat would almost double! This would act as an economic disincentive for people to eat meat and would make the occupation of butchery less lucrative. This is undoubtedly *the most valuable outcome of avoidance of animal products.*

The duty of the individual need not stop at avoiding perpetration of wrong or association with wrong, although it is a necessary first step. Individuals could actively stop wrong from happening. Although the minimum that is expected of an animal rights-oriented consumer is to abstain from buying things which may have been associated with any form of cruelty or death of animals, this is hardly enough and is indeed only a minimum. The signal sent through the market mechanism (i.e., falling sales of an item signalling to the producer something unpopular about it) is a very weak signal: it does not clearly convey what is objectionable about the product. Therefore, *individuals would contribute a lot more to the cause by taking active steps like writing to manufacturers* and conveying to them their decision and the reasons behind not utilising specific products. Otherwise, the speed of reform would be very slow and could even find the wrong direction.

Possessing faith in the power of the individual is very important. A pessimistic attitude that an individual cannot make a difference can lead to no reform. It must be remembered that individuals have changed the course of world history. On a more pragmatic scale, one should realise that companies are usually very responsive to customers and value their feedback, especially if it is going to affect them economically.

1.7 Reading the label

The vegetarian consumer should be wary of products carrying labels like **Real, Pure,** or **Genuine**, which in other contexts are positive adjectives. This is because he is often in a position where he needs substitutes for real things, rather than the real thing itself, since it might be objectionable to him. Think of shoes made of 'genuine' leather, saris of 'pure' silk, or a necklace of 'real' pearls. These are certainly not what he would like to buy. Manufacturers and retailers always flaunt these adjectives imagining that it would entice customers to buy their product — they have not yet discovered that it serves the opposite purpose for vegetarian customers.

Quite often, imitation or non-animal origin products are known by the same name as some animal origin products, e.g. bristles (animal and nylon), wool (sheep and acrylic fibre).

Some labels that the vegetarian does fall prey to are **Ayurvedic, Herbal, Natural, Improved Formula, Fortified** or **Enriched.** The label 'Herbal' is not a guarantee of the vegetarianism of the product: it is meant to indicate only the presence of herbs but not the absence of animal-origin ingredients. Besides, herbal concoctions could well have been tested on animals. Similarly, 'Ayurvedic' says nothing about the product being acceptable to the vegetarian ethic: all ayurvedic medicines released in the market have to be tested on animals first, just like their allopathic counterparts. It is naive to assume that India's ayurvedic heritage proscribed the use of animal ingredients.

Improved Formula, Fortified or **Enriched** are other words which are causes for alarm. These adjectives are used in the context of adding substances to food products to enhance some of their properties, e.g., their vitamin content. Few people know that it is mandatory to add vitamin A as a fortifier to commonly utilised food products such as *vanaspati* in India, and sugar, flour, etc. in certain Third World countries for supposed or imagined health benefits. However, the 'fortifying' vitamins that are added might well have been of animal origin. Similarly 'improved formula' could well connote that the formula has been improved by testing it on animals.

When guessing the origin of a particular substance, it would be wrong to assume that synthetic or laboratory-produced substance would not be of animal origin. We must keep in mind the important fact that the origin of each and every thing, including chemicals, is either animal, vegetable or mineral.

We must also keep in mind that some manufacturers label their products in accordance with the law and its terminology. This may result in misunderstandings, e.g., 'edible vegetable oil' could be mistaken to be vegetable oil (vegan) whereas *vanaspati* (which could contain animal origin vitamins) could have been used.

Consumers should be wary of and educate themselves about technical jargon used by manufacturers in labelling and advertising. Unfamiliar and innoccuous-sounding words such as 'collagen' suddenly acquire great relevance when one learns that it is the name of an animal protein obtained from their bone and connective tissue.

We therefore need to scrutinise *all* the information displayed on the packing to make sure that the product is completely animal origin-free, before purchasing it. When in doubt, it is best not to buy the product.

Health food stores sell items termed Vegetarian, Herbal, etc. and convince the purchasers they are so: for example **Kavita Mukhi** products and **Biotique** cosmetics are often sold at such outlets but as the companies have not filled our questionnaires we have good reason to doubt their vegetarian-ness. Reading the ingredient list printed on products is therefore an essential habit we need to cultivate. It needs to be adopted by vegetarians and vegans because it is the only window (even if not always fully adequate) to the world of the producer. Although this book does do that job for the readers and presents them with a well-researched list of acceptable products, this list is unfortunately far from complete since many manufacturers have not responded to our research questionnaire. It is possible that many unlisted products could also be acceptable to vegetarians/vegans. New products are often introduced into the market, and may not get covered in our guide.

The importance of reading labels particularly on imported items is stressed with the help of two practical situations:

For over a decade cheese in India had been vegetarian. This was because Indian-made cheese was the only cheese available. As a result of a seven year effort, **BWC** in 1984 persuaded the Government of India to impose a total ban on the import of animal rennet used in cheese-making. As this ban still exists, all Indian-made cheese is vegetarian. It does not contain calf rennet obtained from the stomach of calves which have not been weaned and have been specially killed for the purpose. Now, due to economic liberalisation we find a large amount of foreign cheese, like **Kraft**, being sold freely. This cheese is not vegetarian. Some of the packets clearly state that the rennet utilised is 'made from cows'. So if a vegetarian consumer simply asks for a packet of cheese (presuming all cheese to be vegetarian) there is a fair chance that the shopkeeper will sell him non-vegetarian cheese made with calf rennet. Having not read the ingredients' label the vegetarian would then unknowingly consume it.

The second illustration is that of foreign sweets like **Fruittella,** relished by children. On reading the labels one frequently discovers they contain beef or gelatine, thus placing such items in the non-vegetarian category. There have been a number of cases when such sweets have inadvertently been given to vegetarian children.

Caution needs to be taken with regard to items labelled **'Cruelty-free'**. To their advantage, manufacturers (and some animal *welfare* societies) conveniently forget that killing itself is cruel. Although they know that their products do contain animal ingredients, they like to believe the substances were derived 'without cruelty' to animals! Luckily one does not find such cruelty-free labels on many Indian products.

The question of product- or ingredient-testing is not addressed via labels, although some (very few to our knowledge so far) companies do advertise the fact on the packaging of their product that it is tested on animals. Several foreign and Indian manufacturers print the words 'Against Animal Testing' on their products. Readers are requested to think carefully: does this statement necessarily imply that all or any of their products have not been tested on animals? Of course not! It is no different than stating 'Recyclable Paper' which somehow gives a false impression that the paper has been recycled. People who correspond with the manufacturers directly are advised to read between the lines of replies which are evasive or ambiguous.

It is widely known that satisfactory non-animal methods of testing products do exist and continue to be improved. Despite this, major companies are still clinging to cruel animal-testing procedures only because it protects *them*, not the consumers. The imprecise data collected from such tests are often manipulated by the manufacturers to defend themselves when consumers sue them for harmful effects of products claimed to be safe through animal tests.

Label declaration is not applicable to all categories of products, and the law does not make it mandatory for manufacturers to declare each and every ingredient and additive by name leave alone its source. Declaring ingredients by their class names or members — such as 'emulsifier', 'stabilizer' or 'class II preservatives' — is acceptable by law. This allows many an offensive substance to reach us disguised under generic names. For example, egg lecithin could have been used as an emulsifier, or gelatine could have been used as a stabiliser.

Consumers should be careful not to ascribe more significance to quality certifications than is their mandated role. Marks such as the Agmark or Ecomark and certifications such as those by ISO, ISI (Indian Standards Institution, re-named The Bureau of Indian Standards — BIS), AIFOF (All India Federation of Organic Farming) have very specialised meanings and none of them concerns itself with the issue of treatment to animals. The Agmark guarantees quality with regard to foreign matter and correctness of quantity. Ecomark, with its emblem of the earthen pot, makes a statement about environment-friendliness, AIFOF about the 'organic' nature of its products. But their criteria might well conflict with ours on vegetarianism and hence the reader is cautioned to not read unintended meanings in the labels. Users of slaughter house 'by products' pass themselves off as environmentally friendly for the waste they prevent; organic produce could contain plant *and* animal substances; products labelled 'green' and 'eco-friendly' and 'care for nature' (ironically even 'animal-friendly') can, on careful scrutiny, often turn out to consist of 'natural' and 'organic' *animal* substances. The so-called 'eco-friendly' shops sell items like honey, beeswax candles, conch shell napkin holders, leather items and *Endi* silk. 'Eco-friendly' fabrics include wool and silk as these are considered 'natural' fibres, moreover, these may be dyed with 'natural' dyes like lac, e.g. outlets like **Tribes** run by the Tribal Co-operative Marketing Development Federation. Some hotels say they are 'environmentally sensitive' but for reasons best known to them have not replied BWC giving concrete proof of their claims, e.g. the 5-Star **Orchid** Hotel.

There is no certification today that addresses the issue of vegetarianism and this is the gap that this effort by **Beauty Without Cruelty** seeks to fill. With this publication, we seek to provide consumers with data collected professionally, analysed according to well defined and publicised criteria, and presented in quantifiable terms, in place of the loose slogans that abound today like 'eco-friendly' or 'green' or even 'animal friendly' which does not specify their criteria.

Reading the label and making our own judgement is not everything. There is something more we can and should do. If a product that we have been using turns out to be unacceptable on reading the label because of a small amount of additive used, we can (and should) write to the manufacturer saying that we do not find their product acceptable on the basis of our vegetarian ethic and ask whether it is really necessary in the product; and if so, would they utilise a non-animal alternative instead. We should tell them that we are discontinuing using their product in favour of another, acceptable one, in the hope that they come around to matching what their competitor provides. If people find it difficult to identify an equivalent and acceptable alternative product they might consider the option of doing without it or write to **BWC** for guidance. It would be much appreciated if individuals could share with **BWC** information received by them from manufacturers. It may turn out to be very useful to our product research, which is a continuous process. However, it is important to keep in mind that there have been *many* instances where manufacturers have misled interested inquirers by giving them false information or by making false claims about their products being 100% vegetarian. If what they tell individual inquirers is true, they could have as well got their products accepted by **BWC**. In order to establish one, recognised standard in the market, people can again help by telling the manufacturers that they would only accept a **BWC** certification as a positive reply. This might influence them to pay more attention to our questionnaires. For example, although several products claim to be free of animal substances or have '100% vegetarian' stated on their packing, the manufacturers of many such items have not filled up the **BWC** product questionnaires, not only in the case of food items, but also cosmetics such as those made by **Oriflame**.

1.8 Caution regarding alternatives

Once we decide that we do not wish to use particular animal products, we start looking for non-animal product replacements. These could be items which are either very similar (in appearance, touch, smell and taste) to the animal products or something completely different, but could be used as a substitute. For example, some one wishing to give up eating meat, may want to eat TVP (Textured Vegetable Protein, made mainly from soya beans) which looks and, if cooked with particular spices, could taste very much like meat. On the other hand, some one else giving up meat may not wish to eat any thing remotely resembling it. Some people like to use synthetic fur and leather which closely resemble animal pelts, whereas others prefer not to use any material that remotely resembles an animal skin. Very often, there is more than one substitute available from which a person can choose. For example, material made from non-animal fibres/yarns (nylon, rayon, polyester, acrylic) and vegetable ones (cotton, jute, coir, hemp, sisal) could be used as alternatives to animal derived ones (silk, wool).

1.8.1 Sources of ingredients

The origin of each and every ingredient used in edible and non-edible items can only be animal, vegetable or mineral. Even 'synthetic' or 'chemical' substances are either animal, vegetable or mineral in origin. For example, the chemical carminic acid is always of animal origin, the synthetic material rayon is of vegetable origin, and caustic soda is of mineral origin.

Vegetarians are becoming more aware of ingredients used, particularly in edible items. Once they know that most animal-derived ingredients can be easily substituted with vegetable-derived ones, that such alternatives are readily available, and that there is no compromise to be made on quality, they opt for the vegetarian alternative. For example, jelly crystals made from vegetable gum are becoming more popular than jelly crystals made from gelatine.

1.8.2 Alternatives may not always be of non-animal origin

As all life is sacred to a vegetarian, the species involved or the method utilised matters little; what matters is that the product in question is of animal origin.

To cite two examples: when trade in reptile skins was banned, initially the leather industry came up with calf leather embossed and finished in different ways to look like snake skin, monitor lizard skin, crocodile/alligator leather, etc. Traders proudly said it was not reptile skin but an alternative. On questioning and examination it was discovered that the material was in fact animal leather finished to closely resemble reptile skin. Similarly, restrictions on trade in ivory saw more inlay work in bone, whereas rhino horns and whale teeth were used as a replacement for ivory in other parts of the world. The latest recommendation by conservationists is substituting tiger bone by that of mole-rat in Chinese medicines.

Alternatives to animal products by biological copying, such as silk, rhino horn, shells, etc. are being constantly researched upon by scientists all over the world. Some of these new materials for medical and practical applications can very well be of animal origin, e.g. strong silk-like material from spiders; oil from the intestine of goats instead of from dolphins being utilised by fishermen; dissolved sheets of silk as a substitute for tortoise shell; lac as a substitute for musk.

1.9 Our daily lives

The rest of this book addresses the various issues on which we are daily called upon to make decisions. These are, broadly,

- Food
- Attire and accessories
- Household goods
- Entertainment and leisure activities
- Religion
- Livelihood
- Health and medicine
- Personal hygiene and beautification
- When travelling abroad
- Companion and other animals

The following chapters deal with each of these matters separately. In addition, one chapter deals with how our attitudes shape our decisions. The cost that is to be paid in terms of pain, suffering and death to animals for obtaining various market products in each category, what the implications of certain lifestyles related to those categories are, and the alternatives available that can be adopted to avoid the harm are pointed out.

> *The mode of living which is founded upon a total harmlessness towards all creatures or (in actual necessity) upon a minimum of such harm, is the highest morality.*
>
> — Mahabharata

Chapter 2: Food

The bountiful earth offers you an abundance of pure food and provides for meals obtainable without slaughter and bloodshed.

— Pythagoras

The heart of the man that tasteth flesh turneth not towards good, even as the heart of him that is armed with steel.

— Tiruvalluvar, The Kural 253

It's a very odd thing
As odd as can be
That whatever Miss T eats
Turns into Miss T

— Walter de la Mare

Our food is the most important item of consequence to the treatment of animals. The most direct cause that can be found for the ill-treatment of animals across the world is related to our food needs. An American vegetarian can claim that during his lifetime he is saving the lives of 11 cattle, 1 calf, 3 sheep, 23 pigs, 45 turkeys and 1097 chickens by not eating them. Put another way, the average meat-eating American causes the death of these many lives in his lifetime.

It is essential for our survival to eat. However, certain evolutionary traits (e.g. learning to cook our food) and certain acquired habits (e.g. discovery of and resultant addiction to the taste of salt and spices) have turned the activity of eating from an instinct to survive into an activity of pleasure occupying our minds as much as our bodies. Pursuit of gastronomic pleasures and an addiction to the sense of taste has tragically turned an activity that should have ensured simply our survival, into an activity that kills other animals who, ironically, also want to survive. Not surprisingly then, this chapter, devoted to implications of one's food choices, forms a major part of this book.

2.1 Treatment of food animals

> *But for the sake of some little mouthful of flesh we deprive a soul of the sun and light, and of that proportion of life and time it had been born into the world to enjoy.*
>
> — Plutarch

2.1.1 Cattle

A long and painful journey can be traced for each and every 'old and useless' head of cattle from the moment it is sold in a village to the middleman, who most likely sells it to yet another middleman, who finally sells it to the butcher. The loading, transporting and unloading of cattle in trucks is as horrendous as their actual slaughter. In some areas cattle are made to trudge for days covering hundreds of miles (usually crossing State boundaries of Kerala and West Bengal where cow slaughter is lawful) in the blistering hot sun with no food or water before they are subjected to the ruthless butchers' knives. They are also smuggled across the border to Bangladesh.

2.1.2 Caviar and Fish Roe

Contrary to popular notion, caviar and fish roe are never ever found floating in the sea. Fish are killed for these eggs and their flesh is also consumed.

Caviar is internationally considered a delicacy. It comprises of millions of eggs taken from inside the body of a fish *before* they are laid and for which the fish is knocked out and while still alive its belly is split open to remove the eggs. It is obtained from sturgeon caught mainly in the Caspian Sea. As the sturgeon is the largest species of freshwater fish it cannot be farmed. Depending on the size of the sturgeon, caviar is also known as Beluga, Osetra, Asipenser/Imperial Caviar, Malossol, Payusnaya and Sevruga. However, Red Caviar is from the salmon.

In India fish roe of the Indian *Shad* is consumed fresh or salted. It is a part of the fish as much as its flesh. In some regions it is called *Garabh* or *Gaboli*. It is obtained from different species of fish such as the *Hilsa* in Bengal and *Bhing* or *Pala* in Maharashtra.

2.1.3 Duck

Ducks are farmed for meat. The Central Duck Breeding Farm at Hessarghatta, north of Bangalore, is the main promoter in India. The farm sells day-old ducklings. They are shipped by air to far-off places like Sikkim and Rajasthan. Male ducklings that are not booked or bought are killed by drowning. Adult ones, those reared for seven to eight weeks, are sold or shipped by train to cities like Mumbai for meat. At the farm, in the modernised fashion (intensive factory farming) they are kept all night in cages with wire-mesh flooring. Duck-farming is said to be more economical and possibly more gainful than chicken-farming. It is therefore likely that duck farming may get further promoted.

2.1.4 Marine animals

No life is taken more cheaply and in larger numbers than that of the oldest class of vertebrates on earth, the fish. The smugness with which man takes their lives is matched only by his audacity in considering their lives his to take.

One of the defensive arguments presented by non-vegetarians in justification of their fish-eating is that "fish don't feel pain," being low down in the chain of evolution. In fact, however, all aquatic life feel stress and pain when injured as they writhe and gasp for air. They all have complex nervous systems and there is scientific evidence that they feel pain and distress. Chased, confined, or otherwise threatened, they react as humans do to stress with an increased heart rate, breathing rate, and adrenal hormone release. Biochemically and structurally the central nervous systems of fish closely resemble that of humans.

Although the use of dynamite commonly called gelatine sticks (easily available from quarries and very likely of animal origin as they contain glycerol) for fishing is banned all over India, it is still employed in fresh water and sometimes in shallow sea areas. Even fishermen consider it a highly destructive and ruthless method of fishing as the explosion destroys all creatures in the vicinity and adds to the existing problems of over fishing and pollution which seriously lessen marine wealth.

Regardless of the quality of suffering they undergo, the basic vegetarian stand on eating marine animals is that analogised by Brigid Brophy:

> *Were it announced tomorrow that anyone who fancied it might, without risk of recriminations, stand at a fourth-story window, dangle out of it a length of string with a meal (labelled 'Free') on the end, wait till a chance passer-by took a bite and then, having entangled his cheek or gullet on the hook hidden in the food, haul him up to the fourth floor and there batter him to death with a knobkerrie, I do not think there would be many takers...Yet sane adults do the equivalent to fish every day.*

Some years ago, there was a fast-growing trend to earn foreign exchange from export of aquatic products. Several big companies proudly invested in this so-called 'sunrise industry'. 'The Blue Revolution' was one of the names given to it. Despite ecological damage and the Supreme Court verdict curtailing activities, aquaculture still flourishes. In addition to catches from the ocean, prawns and shrimps, which form the bulk of marine products export items, are produced through aquaculture.

Fishing in the open seas

The government's ill-conceived deep-sea fishing policies attracted a number of new publicly subscribed ventures to be set up for operation in Indian waters, but today they are struggling to survive due to poor catches and amidst the long standing wrath of coastal fishermen.

USA has banned the import of shrimps from India that are harvested by fishing vessels not fitted with TEDs (the Turtle Excluder Device consists of a trap door placed in shrimp nets, allowing the air-breathing sea turtles to escape without drowning). Nevertheless, mass killing of turtles (and some dolphins) is attributed to reckless and illegal fishing by trawlers in the prohibited areas of the coast.

Fish farming — Pisciculture

India is the 6th largest producer of fish in the world and second largest producer of fresh water fish. The Marine Products Export Development Authority (MPEDA) is continuously advising 'fish farmers' as to what management precautions they should take to ensure that killer viral epidemics do not occur and also how to lessen environmental hazards and market supposedly eco-friendly aquaculture produce. Fish poisoning kills people, whether it is due to the dreaded salmonella or the ulcerative disease which breaks out so often in India. Meanwhile, the government continues to encourage inland fish production in a big way through fish culture, e.g. trout farming in Himachal Pradesh. Nevertheless, the Union Fisheries Development Commissioner has ordered all State Governments to kill en masse piranhas (voraciously carnivorous fresh water fish) being illegally bred in different parts of the country.

Torture and death

The list of cruel and unnatural methods and materials used by the fishing industry is endless; for example, fish removed from water and placed on ice gasp for air for about fifteen minutes before they die. As stated earlier, at the Kovalam laboratory of CMFRI extremely painful and cruel experiments have been carried out involving gouging out the eyes of lobsters, rendering them blind. This practice was found to increase their weight phenomenally. A quick gain in weight (flesh) spells out as a fast monetary gain.

The treatment of shellfish unfortunately arouses little opposition as compared to other lives killed for food. They are commonly boiled alive and some times living crabs and lobsters are cut up and the flesh is scraped out of the live creature. The Queen conch meat is removed by making a hole in the shell, inserting a blade and detaching the animal; this meat is then removed by freezing or boiling to avoid damaging the shell. Live mussels' beards are pulled off and steamed. Crabs are considered fresh if claws move when pressed between the eyes; they are often made immobile by twisting off and breaking their legs and pincers, then killed by boiling alive in salt water or court-bouillon (stock), but for better quality crab meat they are smashed between the eyes with a heavy object like a pestle. And, as sharks' fins are sliced off, they linger and die.

2.1.5 Goat

Goat meat, or mutton, is the most popular meat in India. 95% of goat and sheep raising continues to be on traditional lines. These animals are owned by landless farmers who migrate from place to place with their herds which feed off mainly wasteland grass and also garbage. 60% of the animals, numbering over 16 million — one-third of which are kids, die due to untreated diseases and the remaining 40% are slaughtered for their meat and skins.

Ailing animals and those below optimum weight, including lambs and young goats, are sold in the market to middlemen for slaughter and are subjected to the same cruelties as other animals killed for meat. 20% of the world production of goat skin is Indian. Goat hair and the fleece of sheep are used by the wool industry; and goats' horns are commonly used for making buttons.

Sensing financial reward in raising goats intensively, some companies have decided to turn the unorganised shepherd-centred activity into an industrial-scale business. The Central Institute for Research on Goats has organised seminars for making this 'poor man's cow' into 'rich man's *kamdhenu*' in spite of the mortality rate in farms being almost double than what it is in free-grazing conditions. Under new technology plans, training will be imparted for higher productivity, crossbreeds and broiler goats (like broiler chickens) will be created, and eventually goat producers' co-operatives will be established. If we do not protest now, 'goatery' in our country will follow in the footsteps of poultry and we will see the setting up of a National Goat Development Board.

The Nimbalkar Agricultural Research Institute, in Phaltan, Maharashtra, has imported South African Boer goats with whose semen Indian goats are artificially inseminated. The result is a creature with a goat's head and a cow's body — the aim being to 'grow' more meat.

2.1.6 Honey and other Bee products

Honey is obtained from forests by setting fire to entire beehives. Thousands of rock bees are smoked out and die. The honey obtained in this manner is marketed as 'organic' honey since it is free from pesticides.

Apiary honey is another source. Apiculture in India often faces epidemics when entire colonies are destroyed. The bees are farmed in boxes and although they are not killed for obtaining honey and beeswax/*mom*, we must remember that honey is the food they save for *themselves*. A honey bee in one trip to a flower collects one-hundredth of a drop; in other words for a teaspoonful of honey, a bee has to make about ten-thousand trips to a flower.

Other bee products are bee pollen (used as a vegetarian protein diet), bee venom (used in medicines), beeswax (used in cosmetic, pharmaceutical, paint and candle industries) propolis (considered a natural healing agent), queen bee larva powder and royal jelly (used as a food supplement and tonic).

2.1.7 Milch Cows and Buffaloes

The treatment of cows in dairy farms makes a sad story. They are artificially inseminated using teaser bulls, causing immense frustration and anger to both the cow and the bull. The Prevention of Cruelty to Animals' Act, 1960, penalises those practising *phooka* or *doom dev* (introduction of air or any other substance into the female organ) to improve lactation. Yet hormones, the most commonly used being Oxytocin, are regularly injected to stimulate and increase milk secretion.

The ill-treatment of cattle begins from their birth. It is not considered economical to keep male calves alive, therefore these 'useless' calves are simply left to die of starvation if not actually slaughtered. The female calf is not killed, for obvious reasons. But as it is not profitable to let it feed on its mother's milk, it is allowed to suckle for only a short duration, primarily to stimulate milk secretion from the cow. As soon as the flow of milk starts, the calf is taken away and tied separately. Milk continues to be produced in this way as the consumers (not the calves) continue to enjoy milk and milk products.

Surplus milk

A little known fact is that there is so much surplus milk in India (over successful Operation Flood programmes) that hundreds, if not thousands, of litres are literally thrown away rather than the production reduced. At whose cost does India produce 74 million tonnes of milk, making it the largest milk producer in the world?

2.1.8 Pigs

Pigs are reared for their meat and their bristles. It is not uncommon to find pigs roaming around within municipal limits, in slum areas, eating out of garbage dumps. 'Fresh pork' is easily available from such sources and is also supplied by small piggeries from which heart-rending squeals are commonly heard. Schemes on the same lines as goat farming are being launched for pigs.

To slaughter pigs for meat, one particular method adopted in the countryside and towns is cruel to the extreme. The animal is caught, its mouth and legs are tied securely, and then it is beaten on its body with iron rods to make it swell and for the blood to come to the surface. It is then roasted alive, boiled in its own blood, as it were.

Hog bristles, extracted in a barbaric manner are supplied to brush manufacturers by slum dwellers.

2.1.9 Poultry

With the possible exception of fish, the hen is the animal that suffers the most for the sake of our food in sheer number of lives taken. If in addition to these numbers, one considers the quality of these lives — lives banished to a lifetime of imprisonment and immobility for laying eggs — then their suffering might exceed that of fish.

The hen was one of the first victims of the modern, intensive method of farming animals, called 'factory farming' for the mechanised methods employed to raise and 'harvest' the animals. Compared to the industrialised West, where this intensive method has practically completely replaced the traditional barnyard chicken farming, in India, one can still find chicken farming done both along traditional lines — mainly in rural areas — and in the modernised fashion (intensive factory farming) — for the urban market. However, the vastly greater output of the intensive system compared to the traditional system is hastening the progress of the latter to the pages of history.

What, then, are some of the cruelties involved in the raising of hen for food?

Intensive poultry farming

The relegation of hen to the status of inanimate, unfeeling vegetables, almost, is the most tragic outcome of the intensification of poultry farming. To have its bodily freedom snatched away, its every natural instinct frustrated, its parental instincts denied expression, and to be raised in surroundings completely alien to its natural requirements, all at the hands of the creature — man — who has fought wars to retain for himself these very privileges that he now denies the 'lower' beings is the story of the moral decline of man.

Hen are raised for two purposes: (1) the 'Layers' for laying eggs, and (2) the 'Broilers' for being killed for chicken meat. Ironically it is the hen that is raised for remaining alive and 'producing' (eggs) whose quality of suffering is far worse than that of the hen that is raised to be killed.

The sole objective of intensive farming is increased production and economy of operation. India was the fifth largest producer of eggs in 1996 with an output of 1.5 million tonnes. Chicken reared in 1997: 1.7 million layers (for eggs) and 4.4 million broilers (for meat) plus 130 million birds as commercial layers. The means adopted for achieving this production is briefly described below.

Glimpse into a poultry farm

The layers are crowded in small cages made of wire-mesh in which they can hardly move or spread their wings. This lack of space to stretch their limbs causes their legs to get deformed. Artificial lighting round the clock simulates daylight and thereby tricks chickens into laying more eggs. Painful de-beaking is done to prevent them from injuring themselves and others during fights that break out as a natural consequence of their close and stressful confinement. They are fed yellow colour, antibiotics, and hormones daily. It is not surprising that this unnatural and artificial diet could very well include crushed oyster shells called oyster-grit. Every thing fed is for a specific production advantage such as the coloured dye for darker yellow egg-yolks. The chicks are separated from their mothers at birth. Excess male chicks not to be raised as broilers are generally killed by crushing whereas the female ones are raised for egg production.

Eggs

All the eggs that come from traditional farming are fertile ones, i.e. carrying a live embryo inside them. Mixing of fertile eggs with infertile ones that come from intensive poultry farms is a frequent occurrence. Moreover it is quite common for some unwanted fertile ones from factory farms to be passed off for sale along with the infertile eggs.

Transport of chickens/hens

The treatment of live chickens during transport to selling points and butcheries is an everyday sight. They are transported to far away cities in overcrowded lorries, without food and water and often subjected to the hot sun or rain for long hours. They can also be seen carried upside down in bunches hanging from the handlebars of bicycles, their legs tied together, or crammed into baskets in suffocating conditions, kept by the roadside for sale. They are sometimes taken directly to restaurants where they await slaughter upon orders received from customers.

The look of Poultry Farming in the future

The Poultry Federation of India has plans for carcass utilisation to convert all the refuse of animals into edible meat, fertiliser and fat for candle units. Whereas the National Egg Co-ordination Committee continue in their false propaganda extolling the nutritive value of eggs, schemes for marketing eggs such as introducing them in mid-day meals of school children have attracted the wrath of vegetarians in all states, especially when numerous cases of food poisoning have been registered. Excess production is turned into comminuted chicken and egg powder and promoted with pride as nutritional health supplements for the benefit of humans, e.g. Venper, Vengain and Venfit from Western Hatcheries Ltd of the Venkateshwara Group. Unfortunately the success of poultry farming can be mainly attributed to Government support by way of liberal credit schemes by Banks, promotion of egg consumption via the national media, and at Expos etc. where "egg-cellent" business opportunities are extensively advertised. Also, had the Government of India not included intensive poultry farming as an agricultural activity, this killing industry would not have grown to the extent it has today.

2.1.10 Quail

In the 1970s the Union Ministry of Agriculture started popularising Japanese quail farming (rearing them like poultry) as a rural development activity. Quails are quails and there is no difference between these and ones poached from the wild which have been listed as an endangered species. It is shocking to know that inspite of the quail being protected under the Wild Life Act, politicians of Bihar are breeding and selling them. In fact, more and more people are going in for quail, turkey and fish farming in this State.

2.1.11 Rabbit

The treatment of the rabbit is not very different from that of the chicken. Intensive rabbit farming is not yet common in India but it is very likely to appear considering the vested interests who term rabbit meat as the 'food of the future'. They are thus to become living machines, forced to produce eight to eleven litters per year, averaging seven bunnies per litter.

2.1.12 Ratites

Emu farming

Emu farming was started a few years ago by an individual in Andhra Pradesh. As the demand for emu meat is low in India, it is being exported along with its oil for use in cosmetics (as a moisturiser in body lotions, shampoos, soaps, eye creams, lip balms, etc.) and in medicines (as a pain-relieving balm and for treating burns) and its hide for use by the fashion industry to make jackets, coats, handbags, belts and wallets.

Emu leather is also used for book-binding, boots and luggage. Being dark green in colour, emu egg shells and bones are utilised by Aboriginal craftsmen in Australia for making of expensive handicraft articles. General Motors uses the feathers to polish the wheels of **Cadillac** cars. The feathers are also used as fillings for pillows and mattresses. Emu leg skin is made into inserts for belts and pockets. Toe nails are used in jewellery settings and worn as lucky charms.

Newcastle disease that affects emus world-wide can cause 100% mortality in affected flocks and can spread to all birds including domestic fowl/poultry. Transmitted to humans it results in conjunctivitis. Furthermore, like cattle, ratites can also get BSE, as infamous as the 'mad cow disease.'

Ostrich farming

It is sad that at a time when in countries such as UK ostrich farming is being looked down upon as cruel, India has formed the Forum on Technology for Ostriches to promote ostrich farming so that birds can be reared for three years and then killed for their meat called volaise (a novelty), fat (oil in cosmetics), feathers (as non-static dusters in automobile and high-tech industries), hide (for fashionable leather accessories), claws (brooches), legs (ashtray stands), necks (narrow containers) and eyes (as cornea transplants). As under natural conditions they live up to eighty years, 96.25 percent of their life span will be cut short; put another way, they will be allowed to live up to 3.75 percent of their natural life span. Farmed ostriches are subjected to stress and injuries especially when rounded up for slaughter as they are huge and highly-strung. A hood (old sock) is forced over their heads to render them blind when led to be killed.

In 1997 **BWC** led a public protest in Bangalore against the setting up of ostrich farming in India. This was soon followed by the Chief Minister of Karnataka's verbal assurance that "this government will not allow any projects that have the potential to harm the environment or cause disease" referring to the Congo fever problem in ostrich farming and the possibility of another bird flu case like in Hong Kong.

BWC, along with the local residents of the village of Shirur in Maharashtra carried out a successful public awareness campaign in July 1998 against the setting up of an ostrich farm with the help of a Belgian collaboration.

However, unless the Central Government once and for all lays down a policy against such import and breeding for killing animals and birds, such exploitation will crop up every now and then in different states, making **BWC**'s task never-ending.

2.1.13 Snail

The Central Inland Capture Fisheries Research Institute sees nothing wrong in breeding Giant African Snails so that they can be converted into 'gastronomic delights'. This is another form of exploitation ending in two thousand snails being packed into a one square metre tray without any nourishment for two to three days for their final journey to the place where they are to be killed for food.

2.1.14 Turkey

Turkey is another bird (like the ostrich and the emu) which is not native to India but is imported and bred here. Turkey farming is carried out near Pune, Maharashtra, where day old turkey chicks are flown in from Germany and bred till they weigh five to ten kilos and then slaughtered for their meat. The meat is then mostly supplied to five-star hotels in Pune and Mumbai and will soon be made available in other major cities of the country also.

Turkeys are traditionally eaten on Christmas day. In fact, any 'sumptuous, roasted fowl' (like duck, goose, guinea fowl or chicken) is prepared for the table. Some proudly obtained from socalled 'ecologically sound and organic hencoops of backyards'.

2.1.15 Turtle

Although protected under wild life laws, the turtle is a traditional food of West Bengal. Illegally captured along the Ganges, they are consumed by Bengalis. Turtles are however mainly captured from the beaches off the east coast of India in Orissa. Turned over on their backs on the hot sand in order to immobilise them, they are then transported live to cities where they are clandestinely sold. The eggs which are also consumed, are gathered during nesting periods of these Olive Ridley turtles between January and March.

2.1.16 Exotic Food Creatures

Novelty meats

With the opening of the Indian economy and the entry of foreign companies and products, exotic non-vegetarian foods are being widely introduced into our country. Five-star hotels in India organise food festivals focusing on cuisine from different lands, often claiming their food to the 'jet-fresh' imported seafood of whatever. They utilise the services of foreign chefs and ingredients which involves importing into India meats like veal (calf meat) and other non-vegetarian items like cheese containing calf rennet . A market is being created for exotic meats of animals such as that of turkey, oyster, snail, quail, partridge (*tittar)*, migratory birds, ostrich (volaise), kangaroo, wallaby, pangolin, peacock, rabbit, hare, deer (venison), porcupine, wild boar, bison, dolphin — name them and they are made available as novelty foods. One doesn't need much imagination to realise the conditions under which these poor creatures are specially bred, housed and slaughtered, or, if they come under the purview of the wild life laws, illegally hunted for the table. It matters little whether this happens in India or abroad. For example, in America exotic meats served include those of ratite (cassowary, emu, ostrich, kiwi, rhea), bear, lion, zebra, alligator, rattle snake and squirrel brain, some a product of can-hunting.

Frogs' legs export ban

BWC relentlessly spent over a decade convincing the Government of India to stop exporting frogs' legs, an exotic food in the West. The ban finally came into force in 1987. Facts such as the barbaric manner in which the frogs' hind legs were chopped off and the ecological imbalance created were stressed.

2.2 Murder of animals

> *Without doing injury to living beings, meat cannot be had anywhere; and the killing of living beings is not conducive to heaven; hence eating of meat should be avoided.*
>
> — Laws of Manu

> *I have heard educated Indians speak, echoing the words of Western books, of 'humane' slaughter. As well might we speak of 'humane murder'.*
>
> — T. L. Vaswani

BWC strongly feels it is bad enough to kill and that the so-called stunning prior to slaughter is nothing less than adding insult to injury. It plainly results in first the pain of stunning followed by the pain of actual killing.

In fact, **Beauty Without Cruelty** rejects outright the act of slaughter as ethically unacceptable and does not seek to dignify it by debating upon the relative merits of various methods of slaughter. No slaughter can be humane — the terms 'slaughter' and 'humane' contradict each other. It is therefore identical to 'humane murder'. **BWC** recognises the right of every living creature to live a life of unhindered freedom.

BWC has over the years vehemently protested against the setting up of new abattoirs and the modernisation of existing ones in different cities. For example: Deonar at Mumbai, Idgah at Delhi, Al Kabeer at Mumbai, Howrah, and Rudraram (near Hyderabad), Allana's and recently Fair Exports near Coimbatore.

A 1997 Mumbai High Court judgement states that slaughtering and exhibition of slaughtered animals is no longer allowed in public places. This means that no restaurant, stall etc. can kill animals (chickens, goats, etc.) and/or display them as commonly seen hanging on hooks and on skewers, particularly where *tandoori* chicken, *kababs*, etc. are sold.

Besides the inhumanity of the act of slaughter itself, there are countless other cruelties that precede the final killing. The suffering involved in the transport of slaughter animals is well known, being a common sight. Animals transported by trucks, are loaded so closely that movement is impossible and suffocation results. Loading/unloading itself is done with shocking callousness. Animals are prodded in the sensitive parts of their bodies with pointed instruments or electric prods are used and their tails are mercilessly twisted to get them moving. Very often, they are bodily picked up and thrown into the truck, on top of other animals. Unloading requires a similar ritual resulting in further injuries. Even when transported long distances, the animals are not given water, leave alone food. Some reach their destination dead and many with fractured bones. Legs are intentionally broken to aid easy handling plus put healthy cattle into the 'useless' category. The agony they undergo till they are ironically relieved of it at the end, is simply unspeakable. Any cruelty that one can imagine of humans is perpetrated on them.

2.3 Why vegetarianism?

> *Vegetarian food leaves a deep impression on our nature. If the whole world adopts vegetarianism, it can change the destiny of humankind.*
>
> — Albert Einstein

In the light of knowledge of such ill-treatment meted out to animals, it is not at all surprising that more and more people are choosing a vegetarian lifestyle. This section explores the various facets of vegetarianism.

When vegetarians are asked why they are vegetarian, the reason given by them can be as simple as "tradition" and "habit", or reasons that are concerned with the environment, health, ethics, or animal rights. Traditions are not without foundations. A vegetarian who answers "tradition" when questioned further may come up with a specific reason based on, say, ethics or religion. Reasons for following the path of vegetarianism are of both the heart and the head. However, those who turn vegetarian on the *firm* conviction of reverence for all life (coupled with or without religious and health reasons) never lapse in their resolve to remain vegetarian, in fact some might go on to becoming vegans.

2.3.1 Religion

Religion is probably the most important reason that supports and protects vegetarianism in India. All the major Indian religions — Hinduism, Jainism and Buddhism — preach, in greater or lesser degrees, *ahinsa* and reverence for all life as principles to adhere to in the conduct of life

> *All beings are fond of themselves, they like pleasure, they hate pain, they shun destruction, they like life and want to live long. To all, life is dear; hence their life should be protected.*
>
> — Mahavira

> *He, indeed, is wise who does not hurt any creature, whether feeble or strong, who does not kill nor cause slaughter.*
>
> — The Buddha

> *That devotee is dear to Me who is a servant of all creatures and all things that are. He lived in the realisation that God is the one Master of all that lives and moves in time and space.*
>
> — Sri Rama

Of the three quoted religions, Jainism is undoubtedly the most explicit and forthright in preaching *ahinsa* and reverence for life and holding it central to one's philosophy and conduct of life. In this regard, Jainism stands alone and matchless. Jainism, which originated hundreds of years ago, places *ahinsa* and reverence for all life as foremost among the laws of life. Mahavira (599–527 BC), the last of the *Jinas* (enlightened masters) said: "*Unless we live with non-violence and reverence for all living beings in our hearts, all our humaneness and acts of goodness, all our vows, virtues and knowledge, all our practice to give up greed and acquisitiveness are meaningless and useless.*" He realised, more than twenty five hundred years ago, that *"all of life is just like me. I want to live. So do all souls, all living beings. The instinct of self-preservation is universal. Every animate being clings to life and fears death. Each of us wants to be free from pain. So let me carry out all my activities with great care not to be harmful to any living being."*

One recalls Jeremy Bentham (1748–1832), a nineteenth century British philosopher, who said of animals: *"Ask not 'Can they reason?', nor 'Can they talk?', but 'Can they suffer?'."* Jainism tells us that the practice of reverence for all life begins with a decision not to take any hurtful influence into our body or mind, because the first person affected by violence, whether it be in thought or deed, is the subject himself. It works like a match stick: before it ignites something else, it burns its own mouth. At the heart of the experience of self-reverence, we realise that the same energy which is pulsating in us is also vibrating in all living beings. We feel an uninterrupted connection from our innermost being to the soul force alive in all. Jain monks say that the universe is not for man alone but that it is a field of evolution for all life's forms. Jainism teaches that life is life, not only in people of lands, colours, and beliefs, but is of the same sacred quality in all creatures, right down to the tiny ant and the humble worm.

Consciousness exists in everything which grows, regardless of its size or form. Though different forms are not the same in mental capacity and sensory apparatus, the life force is equally worthy in all. Indeed, the similarity between the reasoning put forth by Jainism and that of animal rights philosophers, from Bentham to the present-day Tom Regan, Mary Midgley, and others, is striking. Regan argues that if a creature has a life of its own that matters to it, then that creature possesses rights. Midgley's reasoning is that the evolutionary continuity between animals and man justifies their inclusion in our scheme of morality.

2.3.2 Health

The average age of a meat-eater is 63. I am on the verge of 85 and still work as hard as ever. I have lived quite long enough and I am trying to die; but I simply cannot do it. A single beef steak would finish me; but I cannot bring myself to swallow it. I am oppressed with a dread of living forever. That is the only disadvantage of vegetarianism.

— George Bernard Shaw

A majority of those who become vegetarian cite desire for improved health as the reason. Medical research done in the past few decades has come out with evidence clearly suggesting that a diet based on or a diet that includes animal foods is not without risks. Studies have shown that vegetarians are healthier than meat-eaters. A fact of fundamental significance is that the human digestive system and dental structure, like that of higher primates, is designed to grind and digest high-fibre, moderate-protein plant foods. This itself is enough indication to show that a non-vegetarian diet, which has no fibre, very high protein, and no carbohydrate, is not conducive to disease-free health. This fact is supported by the following points:

- Studies have shown that lifelong vegetarians visit hospitals 22% less often than meat-eaters and when they visit they spend a similarly reduced time at the hospital.
- A vegetarian diet meets better the current recommendations for percentages of fat, carbohydrate, and protein, than an omnivorous diet. We are advised to reduce fat, especially saturated fat, to eat more grains, fruits and vegetables, and to increase fibre. Cutting down on saturated fat and increasing fibre is accomplished by simply turning vegetarian.
- Vegetarians run much less the risk of contracting bacterial

infections like salmonella, listeria, cambylobacter and E-coli. Ptomaine poisoning is a type of food poisoning which is a result of highly toxic substances due to putrefaction or metabolic decomposition of animal proteins. We all know about the Creutzfeldt-Jacob Disease (Mad Cow Disease) caused by consuming beef contaminated with Bovine Spongiform Encephalopathy (BSE) because the cattle were fed meat. And the Bird Flu transmitted from chickens to humans due to which over a million chickens were destroyed in Hong Kong.

- Latest research by the Seventh Day Adventists has stated that people who have quit eating steaks for health reasons but eat chicken and fish still have a high risk of getting colon cancer. There is evidence of an excess risk of colon cancer for higher intakes of both red meat and white meat. And, the more peas and beans a person eats the lower the risk.

Food poisoning

The agents of food poisoning include:

- *Salmonella*, the source of which is especially raw meat, poultry, milk and eggs. Eggs have the highest count of coliform bacteria which can result in salmonella infection. They easily contaminate other food during storage.
- *Clostridium perfringens*, the source of which is mainly poultry, meat, flies, cockroaches, animal and human excreta.
- *Staphylococcus aureus*, the source of which is mainly raw milk from cows and goats.
- *Brucella* virus, the source of which is milk leads to arthritis, fever and infertility in humans.

Cross contamination occurs due to improper storage and handling of food and unhygienic conditions — uncleanness before, during and after preparation.

It has been clearly established that a vegetarian diet reduces one's risk of chronic and degenerative diseases like cancer, heart disease, diabetes, obesity, osteoporosis, gallbladder disease, and hypertension.

On the basis of available data, it would not be incorrect to say that a vegetarian diet is beneficial not only for the prevention of neurological diseases but also in the treatment of some of these diseases.

2.3.3 The Rights of Animals

Where the strong and the weak are face to face, all the rights are on the side of the weak and the duties on the side of the strong. People say, "We have rights over animals. They are given to us for use." You have no rights over them. You have duties towards them.

— Annie Besant

The realisation that animals, too, have rights is a strong motivation for adopting vegetarianism. Species-ism (discrimination against animals on the ground that they are not of the same — human — species) like racism and sexism, has been declared by modern thinkers as irrational. This change in attitude towards animals has arisen from awareness of the terrible violence and cruelty meted out to them particularly in the meat industry and in animal laboratories. People are horrified and appalled by the practices of the meat industry. Some become so concerned, they choose to become vegetarian overnight. At the heart of their concerns is the fact that in today's meat industries, animals are treated like inanimate objects and commodities for mass production. The fact that animals are emotional creatures with complex behavioural patterns and deep bonds to their offspring is totally ignored. They are kept confined in overcrowded cages, away from their offspring. They are not given any opportunities to behave in instinctive ways and are thus driven insane. Slaughter animals are transported through long distances in horrible conditions without food and water.

Count Leo Tolstoy *had invited to dinner a non-vegetarian lady who had stipulated that meat must be served. As he escorted her to the dinner table, she found a live chicken tied to her chair. When asked the meaning of this, the great man replied: "My conscience forbids me to kill it; as you are the only guest taking meat, I would be greatly obliged if you would undertake the killing first." It is reported that the meal was strictly vegetarian!*

2.3.4 Environment, ecology, resource use

The animals you eat are not those who devour others; you do not eat the carnivorous beasts, you take them as your pattern. You only hunger for the sweet and gentle creatures which harm no one, which follow you, serve you, and are devoured by you as the reward of their service.

— Jean-Jacques Rousseau

Ever since the publication of their research by Francis Moore Lappe and John Robbins in their books *Diet for a Small Planet* and *Diet for a New America*, respectively, the world has come alive to the impact of a meat-based diet upon our environment. Animal farming is a major contributor to environmental destruction, both directly and indirectly. On informing themselves of the facts of the matter (summarised below), environmentally conscious people should feel obliged to become vegetarian.

Resource use

Animal farming is nothing short of lavish misuse of natural resources. Water that is needed to drink, food that can be used to feed a starving person, land that can be used to grow forests on, fossil fuels which are desperately needed to supply our energy needs are all squandered by the practice of animal farming, which is a net consumer of all these resources.

Water

The production of 1 pound of wheat requires 25 gallons of water whereas it takes *2,500* gallons to produce 1 pound of meat! It takes less water to produce the food that a pure vegetarian needs for an entire year than to produce the food that a meat-eater needs for a single month. In the USA, more than half of all water used for all purposes is used for livestock production. It is estimated that the quantity of water used in the production of the average cow in the intensive farming system of the USA is sufficient to float a destroyer!

Fossil fuel

It takes fuel to transport animal feed from factories to consumption points, to transport animals for slaughter, to run meat processing and packing units. Such expenditure is absent in food production from plant sources. 78 calories of fossil fuel go to produce 1 calorie from beef, 36 calories for 1 calorie from milk, and just 2 calories for 1 calorie from soya bean protein. And these are just the figures for production of the food in purchasable form. The amount of fuel that must be expended in cooking the food is in addition to these figures. While it is very possible, and indeed is known to be a viable lifestyle for many, to spend zero energy on preparing a vegetarian meal, by eating fruit, nuts, raw yet tender vegetables, sprouted and softened grain and pulses, it is impossible to consume a diet of raw meat. Inordinate amounts of energy have to be spent in cooking meat to consumable tenderness. If all human beings ate meat-centred diets, the world's petroleum reserves would be over in just 13 years! On a world-wide vegetarian diet, however, the same reserves would last 260 years.

Grain

Grain. For the starving millions!

About 60 million people starve to death every year! What other resource can be of more immediate use to these hungry humans than grain that can be used to make food that could directly go into their stomachs? Yet, using an astonishingly perverted logic, we prefer to feed all that grain to animals instead and then kill these animals to eat them. Well, do we get more out of our grain by cycling it this way? Let us compare the amounts of flesh of different animals that we must eat to get the same amount of proteins (as contained in that flesh) from grain:

9.75 kilograms of grain needs to be fed to cattle to produce the same amount of protein found in 500 grams of beef.

3.75 kilograms of grain needs to be fed to pigs to produce the same amount of protein found in 500 grams of pork.

2.5 kilograms of grain needs to be fed to poultry to produce the same amount of protein found in 500 grams chicken.

2 kilograms of grain needs to be fed to milch cows to produce the same amount of protein found in about 500 millilitres milk.

2 kilograms of grain needs to be fed to hens to produce the same amount of protein found in approximately 8 eggs.

Even the most selfish and unthinking person is moved by images of starvation among other human beings. Everyone, from individuals to governments, wishes to put an end to hunger among the human population. Populist schemes are launched, subsidies given, incentives/disincentives given to farmers, trade barriers put up or removed, expensive research undertaken in laboratories, all with the noble and well-intentioned goal of feeding the entire human population. However, what is ignored in all of this is the role of one's own eating habits in creating the situation of hunger in the first place.

This is one of the least-known facts of the meat-based diet: *that it is the main cause of making food that is grown unavailable to hungry humans*. This is especially true in the intensive method of livestock rearing. Grains that are perfectly edible by humans, such as corn and oats, are instead fed to livestock animals whom we then kill to eat their flesh. Of all the corn grown in United States, a staggering *80% is fed to livestock* and only 20% reaches human beings. The figures for oats are worse: 95% of the oats grown in US is fed to livestock animals, not humans. Recycling grain through livestock in this manner causes 90% of the protein, 99% of the carbohydrate, and 100% of the fibre in the grain to be wasted (meat contains zero fibre and carbohydrates); only one tenth of the plant protein consumed is converted to animal protein; 90% of the protein fed to animals is excreted in their faeces.

The malnutrition and hunger in poor and developing countries make this protein wastage seem nothing short of criminal. This wastage can be ill-afforded in a world where it has been estimated that about one-fourth of the human population is undernourished. Of this, *forty to sixty million* die of starvation and related diseases each year!

With a majority of people on this earth living off animal-based foods (and thereby supporting such squanderous practises that are inherent in large-scale animal farming), is it any surprise then that so many people have to go without food at all? If we desire to personally contribute to the reduction of our fellowmen's hunger, the solution stares us in our faces: ***switch to a vegetarian diet***! There is no solution more effective, none that is so permanent and that has so many other beneficial effects. With the limited resources available to us and with the efficiency figures so much in favour of vegetarianism, we as sane, rational, thinking adults can no longer ignore the seriousness of the implications of continuing to practise a non-sustainable lifestyle if we are sincere in our desire to do something about the world hunger situation.

Eating meat supports world famine!

Land

A given plot of land can feed 12 people who eat plants and grains, but only one person can be sustained if the plants are first fed to animals and their meat consumed.

In addition to being a negative converter of plant protein, animal farming (producing second-hand protein as meat) puts a heavy load on the land also. The amount of beef that can be produced from 1 acre of prime land is just 165 pounds. On the same piece of land, however, the amount of potatoes that can be grown is *20,000 pounds*. The same amount of land that sustains one person consuming a meat-based diet would support 20 vegetarians! It is unfortunate, therefore, that ignorance of this fact is causing a lot of people to believe that there is insufficient land to sustain a vegetarian habit. In fact, the reverse is true: *there is not enough land to sustain a meat-eating population*. With animal farming getting modernised, the food problem is only getting worse. More and more land, desperately needed to grow food for direct human consumption, is being used for growing animal feed as land-owners find more profit in it.

Impact upon the environment

Deforestation, desertification

The historic cause of the demise of many great civilisations has been topsoil depletion. Raising of livestock is a major contributor to this depletion and to the resulting deforestation and desertification. On the one hand, forest land is cleared for cattle-grazing and on the other trees are lost as feed for cattle. Loss of trees leads to loss of valuable nutrient-rich topsoil, increases the risk of flooding and drought, and causes climatic imbalances. Loss of topsoil and a drying-out of the land is a clear and compelling invitation to desertification. 85% of USA's topsoil loss is directly associated with livestock raising. *260,000,000 acres* of forest in that country have been cleared to date to create crop land to provide a meat-centred diet. Such figures do not bode well for the longevity of our present civilisation.

Land and water pollution

Intensive animal farming is a major source of water pollution through animal excreta, which contains nitrates, antibiotics, parasites, heavy metals and pesticides. This waste is released, usually untreated, into streams, rivers, and the ground-water. The waste from animal farms is *ten to several hundred times more highly concentrated* than raw domestic sewage. Pollution of land

and water is also caused by pesticides and chemical fertilisers used to grow feed for animals. In addition, animal wastes are suspected to contribute to acid rain which renders lakes devoid of fish and leads to the death of trees.

Global warming (greenhouse effect)

Cattle, sheep, and other ruminants are one of the main sources of the greenhouse gas called methane, 20–25 times as potent as carbon dioxide, which contributes to global warming.

Animal husbandry which falls under the banner of agriculture in India, continues to follow to some extent traditional methods. Most animals that are slaughtered are milch animals and draught animals. Animals such as rabbits and birds like chicken are specially bred in 'modern' ways for slaughter — particularly chicken using the notorious 'battery' system. From the standpoint of environment, traditional farming may not call for much attention. But there is no room for such complacency because modernisation of animal husbandry (meat production) is entrenching itself in our country with the entry of multinationals like **Kentucky Fried Chicken, McDonald's, Pizza Hut**, and promotion given to meat export. (Sadly, McDonald's are promoting their fast expanding outlets in different cities as 'family restaurants'.) Therefore the environmental problems and environmental destruction caused by modern animal farming in the western countries have to be taken serious note of in India too, where the environment is already facing the gigantic problem of overpopulation.

2.3.5 Economy

In India, with over sixty per cent of the population living below the poverty line, the economy of vegetarianism should be the strongest incentive to adopt a vegetarian diet. Even if one *could* obtain all nutrients from a meat-based diet (which one can't:

carbohydrates and fibre are *totally* absent), obtaining all necessary nutrients from a plant-based diet is cheaper. A very visible proof of this is the higher price of a non-vegetarian meal at hotels compared to an equivalent vegetarian meal. If, in addition to the cost of purchasing the food items, one considers the savings incurred in medical costs at a later date, the economy of the vegetarian habit becomes even more apparent. Bypass operations costing lakhs of rupees can be avoided to cure heart diseases, treatments for cancers, diabetes, kidney failures, osteoporosis, and asthma — all of which have strong links to animal products in the diet — similarly become unnecessary, and in hindsight the monetary benefits of a wise decision to avoid meat make that decision seem well worth it.

If Government subsidies given to the meat industry were to be removed then vegetarian food would become even more affordable.

Many corporate houses as a policy never serve non-vegetarian food in their canteens. There have been cases like when the workers of **Siemens Ltd**. demanded pure vegetarian food on health and religious grounds; whereas the opposite occurred in the case of **Godrej & Boyce** when the workers demanded continuance of non-vegetarian food, but the management stuck to its decision of stopping non-vegetarian meals on compassionate and environmental grounds.

2.4 Types of vegetarian diets

The word vegetable is derived from the Latin word *Vegetabilis* which means enlivening, and *Vegetus* means lively. The term 'Vegan' taken from the word vegetarian denotes a strict vegetarian. Fruitarianism is an extension of vegetarianism.

2.4.1 The vegetarian diet

Practically *all* vegetarians in India, including those who call themselves 'pure' vegetarians, include milk and dairy products in their diets but no other animal products (with the exception of honey). Such vegetarianism is termed *lacto-vegetarianism* and its practitioners called lacto-vegetarians.

What is wrong with eggs?

Traditionally, Indian culture has always regarded eggs as unacceptable for vegetarians. There used to be no question of Brahmins eating eggs, for example. Those vegetarians who would eat eggs would do so acknowledging that they were transgressing the ethic of vegetarianism.

Of late, however, this issue has been opened up to interpretation. Arguments about the very definition of vegetarianism, about the issue of whether and what form of life is contained in an egg, about the rationale behind not consuming eggs, are commonly heard; and bombardment of the general public by falsehoods propagated by the National Egg Co-ordination Committee-sponsored media have all created an atmosphere where the younger generation is openly revolting against the traditional notion that the egg is non-vegetarian. At such a time of confused values, **BWC** would like to put forward its code of ethics in this matter and remind the readers why eating eggs must be considered completely unacceptable:

A fertile egg carries potential life. In time, it would hatch into a chick. Cases have been known when people breaking an egg into the frying pan have had to see the unmistakable shape of the semi-formed body parts of the yet-developing life inside splattered on their pan.

People argue that they eat only unfertilised eggs. It is impossible to identify an unfertilised egg from a fertilised one by looking at it. Besides, suppliers of eggs may not be segregating their eggs even if they do take the trouble to identify the fertilised eggs. Retailers might be stocking eggs from more than one supplier. The consumer cannot claim to be able to spot the unfertilised eggs in such cases.

Perhaps the strongest reason for some to avoid eggs is the shocking conditions in which hen are kept on poultry farms for laying eggs. Consuming eggs amounts to supporting such cruel practices for the most trivial purpose like baking a cake or a most harmful habit like eating omelettes regularly for breakfast.

2.4.2 The vegan diet

Vegans do not consume (eat or use in any other way also) any animal products whatsoever. This practice is called veganism. India can boast of only a small number of vegans.

What is wrong with dairy milk?

The US Federal Trade Commission has called the Milk Producers' advertising slogan *Everybody needs milk* as "false, misleading and deceptive".

Man is the only animal that consumes the milk of another species and drinks it well beyond infancy. Breast-feeding has proved to be so beneficial that in India we have the Infant Milk Substitutes Act, 1992, which in effect discourages infant foods. Every female mammal produces milk for its own offspring during its period of infancy when the infant cannot chew and digest solid foods. During this time, its mother's milk supplies it with a whole food that the infant is capable of digesting while containing all the necessary nutrients that it needs for strength and growth. *It is important to note that nutritive needs differ from animal to animal*. For example, the calf of a cow has to double its weight in forty seven days as compared to one hundred and eighty days for the human. The milk that its own mother produces contains the necessary proportion of nutrients that would enable that rate of growth. Human babies drinking cow's milk would be ingesting an unnatural growth nutrient.

The immunising agents that are present in the milk to guard the infant from diseases are specific to the diseases to which that animal is susceptible. If we consider the fact that all diseases do not affect all mammals, then it becomes obvious that it is pointless feeding the child with non-human milk as far as development of its immune system is concerned.

It must be pointed out that our capacity to digest any milk decreases with age. Our digestive system is an evolving one, just as is the mother's lactating system. As the infant mammal grows up, its ability to chew and digest solid foods increases and therefore its need for and ability to digest milk decreases. This should explain why so many people have a problem digesting milk as adults. Simultaneously with its decrease in consumption of milk occurs the decrease in the production of milk in its mother's body.

Since the mother cow lactates only when it has to nurse its infant offspring and not when the offspring has grown up, it is clear that continuous milk production from it requires it to be kept continually pregnant. In nature, frequent pregnancies would be rare. However, the answer that the human being devises to meet his insatiable thirst for milk products is to artificially inseminate the cow every time its milk production slackens off. This places an unbearable load on the animals, both male and female.

Male infanticide

Since milk is the sole source of nutrition for infants, it need not find a place in an adult's diet. Adults can always satisfy their nutritional needs from various plant sources. By consuming milk, one is guilty of a perdition that is staggering in magnitude: *fifty to eighty lakh male buffalo calves are killed in India in a single year* so that the milk that they would otherwise consume could be sold to humans to fulfil their hunger for *mithai*, ice-cream and various other milk products, all completely unrelated to our survival and only fulfilling the pleasure needs of our taste buds. This is the cost in real numbers of our habit of consuming milk products. Those who fail to see the connection between our demand for milk and the killing of male calves should search for a parallel in the connection between the demand for dowry and the practice of female infanticide.

Nutrition from milk

What are the nutrients that milk provides? The important ones are protein, calcium and vitamins. These nutrients are easily obtainable from a variety of plant sources. The table below lists some of the various sources:

Milk nutrient	*Vegetable sources for the nutrient*
Protein	Beans, Wheat germ, Nuts, Millet/Sorghum (*ragi/jowar/bajra*)
Carbohydrate	Potatoes, Sweet potatoes, Soya beans, Nuts Fat Vegetable oils
Cholesterol	Always of animal origin
Minerals:	
Calcium	Leafy vegetables, Soya beans, Green and Bengal gram, Almonds, Figs, Oranges Phosphorus Almonds, Cashew nuts, Brazil nuts, Soya beans, Cereals
Iron	Pulses, Green vegetables, Dates, Dried apricots
Sodium, Chlorine	Common Salt
Potassium	Almonds, Dried soya beans, Hazel nuts, Pistachios
Magnesium	Green vegetables, Pistachios, Cashew nuts, Walnuts
Zinc	Whole grains, Lentils, Oats, Peanuts, Sesame seeds *(til)*
Sulphur	Walnuts, Almonds, Raisins, Currants
Vitamins:	
Vitamin A	Brazil nuts, Carrots, Leafy vegetables, Papaya, Peaches, Raw mangoes, Sweet potatoes
Vitamin B	Haricot beans (dried French Complex beans), Lentils, Nuts, Millet/Sorghum (*ragi/jowar/bajra*)
Vitamin C	Citrus fruits, Guavas, Papayas
Vitamin D	Sunlight
Vitamin E	Corn, Sunflower oil, Avocados, Olives

It must be kept in mind, however, that besides possessing beneficial properties, milk also has its disadvantages. For example, like all animal products, it contains no fibre (something that is present exclusively in plant sources), is very low in iron content, and is high in saturated fats and cholesterol. *Cholesterol is present only in animal foods; no plant food contains cholesterol.*

It is clear, therefore, that by choosing to get one's nutrients from plant sources, one can stay away from the disadvantages of milk as well.

2.4.3 The fruitarian diet

Fruitarians eat only fruit as they believe that plants should not be killed for food. For the same reasons they would not uproot plants to eat their roots. The dietary ethic of fruitarianism comes very close to the ideal of complete non-harming towards all living creatures *and* the environment.

2.5 Sources of difficulty in maintaining complete vegetarianism in food habits

Why is it difficult to maintain a strictly vegetarian diet today? The following two reasons rank among the most important:

- 'Eating out': eating at places where we have had no say in the cooking of the food.
- Processed foods: consuming factory-made, 'convenience' foods, where again, the manufacture of ingredients and finished products is not in our hands.

Both these are examples of breakage of the general rule mentioned earlier, viz., that of keeping production of the food that we eat under our control. They are discussed in detail below.

2.5.1 Eating out

The phenomenon of 'eating out' i.e., of eating not in one's home but in commercial establishments, by paying for the prepared food, is relatively new to our culture. The concept of a restaurant is a Western one and is an import into our country. As recent as only our grandparents' time one's own kitchen, with its assured cleanliness, its known stock of ingredients and raw materials, and its designated cooking members used to be the source of all that went into one's mouth and stomach. There was never any doubt regarding ingredients or method of preparation.

Today, the event of eating out presents the greatest danger of breaking our strict dietary rules. This is because the circumstances of dining at a commercial establishment do not permit us to ascertain as we would like, all the ingredients utilised in the dishes ordered. The prepare-store-reheat-serve method of operation that is adopted does not lend itself to catering to individual (vegetarian) needs which is bad enough without considering aspects like hygiene in the kitchen, adulteration of raw materials, stale food, etc.

Since one rarely eats out alone, the social aspects of eating out present problems in addition to those of determining the quality of food being lowered. These problems are brought out very well by contrasting them with the convenience (if not enjoyment) of eating out alone. When faced with the situation of eating out alone, one is at a liberty to choose the restaurant of one's choice, order the dishes there of one's choice again, and exercise the right to be critical of the quality of the food served. In contrast, when going out to eat in a group, one has only a limited say in the choice of the restaurant. And it is a rare event that a vegetarian hotel is selected by a large group of people, since non-vegetarians like to have meat dishes to choose from.

Then at the hotel comes the problem of selection of dishes to order. If the gathering has a majority of non-vegetarians, meat dishes frequently dominate the order.

Problems of eating out

What are the vegetarians' objections to eating at a non-vegetarian restaurant? After all, they do serve vegetarian dishes also!

There are a range of reasons which apply depending upon how strongly the person feels about vegetarianism and how much he wishes to do something about it.

• **The danger of mixing-up orders**: There are many instances of vegetarians being (inadvertently) served somebody else's — non-vegetarian — order due to a slip on the part of the waiter. One of the authors has himself faced the situation of being served a *paratha* stuffed with chicken instead of with cheese, as was ordered. In dishes like these, it is only after one has consumed some portion of the dish that the fact is revealed.

• **The danger of differing standards/definitions of vegetarianism on part of the customer and the hotelier**: The hotelier may not consider eggs as non-vegetarian, for example, or might pass them on deceitfully, even. Some **Iyengar bakeries** in Bangalore are known to use eggs in some of their products! And Iyengars, as a caste, are supposed to be strict vegetarians.

• **Unknowingly ordering non-vegetarian dishes** from names which do not list vegetarian and non-vegetarian items separately. This problem is discussed in detail in the section titled 'Reading the Menu'.

• **Usage of the same vessels/ladles for cooking both vegetarian and meat dishes**: Finding a bone piece in the rice dish was another experience undergone by both the authors. This is clearly a gross neglect on the part of the kitchen staff and indicative of a lack of sensitivity or respect for the vegetarian.

• **Usage of same cooking medium (oil, for example) for preparing both vegetarian and meat dishes**: How does the vegetarian know that his *batatawada* or *bonda* is not fried in the same oil as someone's chicken cutlet? Unless there are separate kitchens maintained by establishments which serve both vegetarian and non-vegetarian dishes, like as claimed by **Goa Portuguesa** a restaurant of Mumbai. And others like **The Gourmet** also in Mumbai which has a special kitchen for preparing Jain food.

- **One of the biggest problems that vegans face**, is to have to eat things like *dosas* prepared on *tavas* which already have (even after specifying that no butter be used) butter as the frying medium applied on them from previous orders and which the cook does not bother to clean up. In this manner the vegan ends up consuming many substances objectionable to him.

The reasons listed above are those that cause the vegetarian's personal observance of dietary rules to be violated. In addition, other reasons listed below might apply depending upon how strongly one feels about the matter.

- **Paying for a non-vegetarian's meal**: People who abstain from eating meat on principle would want to avoid paying for it also, even if it is to be eaten by others, since by paying for it he is partly guilty of having registered a demand for it. However, when eating out in a mixed company (i.e. in a group of vegetarians and non-vegetarians) demands of social courtesy usually force the host into paying for the full meal ordered by everybody. He thus is forced by social circumstances into associating with the objectionable act in a very direct way — through the power of his purse.

- **Patronizing an establishment running on 'blood money'**: Vegetarians preferring to eat at a high class, non-vegetarian fancy place (for the ambience and decor and service) over a simple, down-to-earth vegetarian place would do well to ask themselves if they are not inadvertly rewarding the hoteliers who are earning money from the blood of innocent animals and not doing their bit to support hoteliers who stick to their principles and refuse to serve meat no matter how much the reward in terms of increased customers from non-vegetarian clientele. Surely the corner **Udupi restaurant** which serves only pure vegetarian food deserves to be patronised for its ethics (if it also pays attention to hygiene) more than the glitzy **Chinese restaurant** across the street which will kill any animal of the customers' choice asking in return for a price?

- **The moral effect of not participating in non-vegetarian affairs**: Vegetarians often find themselves in the situation of accompanying their non-vegetarian friends to meals at which meat is ordered. The friends are invariably genuinely considerate and empathetic enough to take care that he doesn't have to pay for their meat. Such a situation, often used as an example of 'mutual tolerance' and 'respecting each other's views' would indeed seem satisfactory to the average vegetarian. He is not killing, nor is he paying for other's killing, nor encouraging them in any way to kill. Isn't he then doing all he can to contain the evil of killing animals for food? Is there a larger role he can play?

YES, there is! In addition to not participating in wrong and not encouraging it to happen, it is equally important, wherever possible, to actively prevent or stop it happening. In the case of killing animals for food, vegetarians who feel strongly about the matter and wish to see it stop should use all the influence they have upon their non-vegetarian friends to dissuade them from their habit. Declining to accompany people to non-vegetarian meals is one way that could be used to make one's displeasure or disapproval in the matter known. For think about the following, analogous, situation: would we 'accompany' our best friend to a party hosted by a smuggler? Would we 'go along' with our friends if we knew that they were planning to indulge in some recognised social evil, like public vandalism, petty theft, or eve-teasing? Of course not! Our passive participation as onlookers in such cases would be nothing but our silent approval of the act. By withholding our company, we could cause them to not go ahead with the meat-eating if they desire our company enough, or at least (one hopes) to set their minds thinking about the matter. This stand has been known to turn many a planned non-vegetarian meal into a vegetarian affair, thus saving the life of some innocent animals.

Reading the Menu

Staunch vegetarians have unknowingly eaten non-vegetarian food in the best of restaurants, particularly when abroad. As a general rule vegetarian and non-vegetarian foods are classified under different sections in restaurant menus. Therefore, there should be little danger of a vegetarian ordering meat if the section titles are read carefully. If, however, a particular restaurant does *not* separate vegetarian and non-vegetarian dishes into different sections (as sometimes happens with hotels serving international cuisine or with the multinational outlets), then one needs to learn some terminology relating to non-vegetarian food so as to avoid inadvertently ordering a dish containing animal flesh. Also vegetarian criteria can differ from establishment to establishment depending upon the person running them, causing horror to customers who are strict vegetarians. This might happen, for example, when vegetarians find themselves in places where the flesh of aquatic creatures is considered vegetarian.

Below is an exhaustive list of non-vegetarian items found in restaurants. The list should prove useful to those who want to make sure that they never consume anything that was once a living creature.

What it says	*What it means*
Anchovy	A small fish like the herring
Ants	Insects
Aquatic food	Flesh of fish/*meen* and marine creatures like that of abalone, Golden anchovy/*mandeli*, Bombay duck/*sookha bomil*, butter fish, carp/*rohu*, catfish, cod, crab/*kurlya*, crayfish, eel, haddock, halibut/*surmai*, herring, kingfish, kipper, ladyfish/*kane*, langoustines, lobster, mackerel, mollusc (abalone/clams/mussels/shellfish/*thisreo*), mud fish, mullets, octopus, oyster/*seep*/*kalwa*, *pallo, palu,* pike, pomfret/*bangda*, pearl spot/*karimeen,* prawns/*jhinga*/*kolambi*, *ravas*/*halwa*, ray fish, rock fish, salmon, sardines, scallops, scampi, sea asparagus, sea cucumber, sea urchin, seerfish,

	shad, shark/*saur*/*mori*, shrimp, snail, sole, squid, swordfish, *telio*, trout, tuna, turtles, velamine fish, whitefish
Asipenser/ Imperial Caviar	A variety of caviar
Aspic	Jelly derived from meat and fish
Bacon	Sides and back of the pig, cured and smoked
Baloney	Cheek of cattle as sausage
Banger	A sausage
Beef	Meat of adult cow, bull, ox, steer, including buffalo Cuts of beef are called: Chuck, Fore Shank, Brisket, Rib, Short Plate, Short Loin, Flank, Sirloin, Rump, Round, Tail, Tip
Beluga	A variety of caviar
Bisque	Soup made from shell fish
Bombay Duck/ *Sookha Bomil*	A fish found in Indian waters which is dried
Brain/*Magaz*/ *Bheja*	Animal brain, mostly of sheep
Brawn	Leg meat of calf
Broiler	Chicken meat
Broth	Clear soup made from meat and bones
Caterpillars	Worms
Caviar	Salted roe (eggs) of the sturgeon fish
Cheese	Could be of animal rennet (imported)
Chitterlings	Intestines of ox, calf, or pig
Chop	A slice of meat like lamb, pork, veal
Chorizo	A spicy pork sausage
Crackling	The browned, crisp rind of roast pork
Crickets	Insects
Dripping	Fat that drips from roasting meat
Drumstick	Fowl's leg
Egg/*Baida*	Bird's unborn offspring within shell
Escalope	Boneless slice of meat such as veal

Escamoles	Ant eggs
Escargot	Snail
Fillet	Boneless slice of meat or fish
Flip	Drink with beaten egg
Flitch	A side of pork (pig) slated and cured
Foie gras	Liver of goose, force-fed and fattened
Forcemeat	Meat prepared for stuffing
Fowl	Bird meat, like that of chicken, cock, dove, duck, goose, grouse, guinea-fowl, hen, jungle-fowl, partridge, peacock, pheasant, pigeon, pullet, quail, rooster, snipe, table bird, turkey, wild-fowl Cuts of fowl: breast, drumstick, leg, thigh, wing
Frankfurter	Linked sausage of pork and beef
Galantine	Fish or white meat cooked in aspic
Game/*Shikar*/ *Jungli mans*	Meat of hunted wild life
Gammon	Pig meat like bacon and ham.
Giblets	Entrails, gizzard, liver, heart, and neck of birds
Gigot	A leg of mutton, lamb, veal, etc.
Grasshopper	Insect
Gristle	Tendon or connective tissue of an animal's body, converted into gelatine by prolonged cooking
Grubs	Larvae/caterpillars
Ham	Meat of pig
Hare	Meat of wild animal resembling a rabbit
Honey	Bee product
Kid	Young goat's meat
Kipper	A herring (fish) split, salted, and dried in smoke
Kiwi	Bird meat
Knuckle	Knee/hock joint of a pig or other animal
Lamb	Meat of young sheep
Lard	Clarified fat of hog
Liver/*Kaleji*	Animal liver

Malossol	Caspian caviar
Marrow/*Ghoor/ Nalli* Gosht	Fat in animal bones
Mealworm	Worms
Mince/*Kheema*	Short form for minced meat
Mopanieworm	Caterpillars
Mutton	Meat of sheep or goat
Offal	Internal parts of an animal
Omelette	Egg preparation
Osetra	A variety of caviar
Oxtail	Tail of ox served as soup
Palm Grubs	Weevil larvae
Payusnaya	A variety of caviar
Pork	Meat of pig, hog and wild boar: breastbrisket, chop, bacon, flitch, ham, hand of pork, gammon, knuckle, lard, pig's fry, pig's trotters, rasher, salami/ pepperoni, sausage, scrag end, shoulder, skirt, suckling pig, tongue, trotters/*paya*
Pullet	Young fowl meat
Queen Ants	Insects
Rasher	A thin slice of bacon
Rissole/Croquette	Meat or fish coated with egg/bread crumbs and fried
Roe/*Garabh/ Gaboli*	Fresh or salted mass of fish eggs
Royal Jelly	Bee product
Saddle	Joint of mutton, venison, rabbit etc.
Salami/Pepperoni	Pig meat preparation
Sausage	A tube of thin membrane (from cattle) containing minced pork
Sea asparagus	Marine creature
Seacucumber/ Trepang	Marine creature
Sea urchin	Marine creature
Sevruga	A variety of caviar

Shank	A cut of meat from an animal's leg
Shark's fin	Fin of shark served as soup
Sorpotel	Pig meat preparation
Steak	Thick slice of meat, especially beef
Suckling pig	Pig cooked whole
Suet	Solid animal fat
Sweetbreads/ *Gurdakapura*	Pancreas and thymus glands of animals
Taramasalata	Paste like Hummous made out of fish
Tenderloin	Most tender part of beef, pork, etc.
Termites	White ants
Tongue	Animal tongues of sheep, oxen, calves, pigs, etc.
Tripe/*Hojri*	Stomach of cow
Trotters/*Paya*	Feet of pigs
Veal	Meat of calf
Venison	Meat of deer
Volaise	Meat of ostrich
White-bait	Fried young fish
Wild boar	Meat of wild pig
Witchetty Grubs	Larvae

What to look out for

In addition to the items mentioned above, other things that vegetarians should watch out for are as listed below, with their cause for concern:

Eggless bakery products such as cakes, pastry, biscuits, etc. Although these would not contain eggs, but it does not rule out the presence of other animal origin ingredients such as cola, gelatine, bakery shortening and vanaspati which may or may not be vegetarian.

Macaroons: Chewy biscuits made with sugar, egg white and ground almonds or coconut.

Mince pies: Traditionally made at Christmas time these are stuffed with dry fruit (not minced meat as the name suggests), the shortcrust pastry could contain _eggs_ or some other animal ingredient as in the case of **puffs** and **patties** stuffed with vegetables. **Bouchee** is a **puff pastry** case filled with savoury food.

Breads, croisants, waffles, muffins, salad dressings (e.g.mayonnaise), **ice-creams, cakes, pastry, eclairs, pies, tarts, flans, tortes, gateau, cheesecakes, doughnuts, scones,** could contain _eggs, glycerine, gelatine, animal fat, vanaspati_, etc. Breads, **buns** and **rolls** are often glazed with _eggs_, _milk_, melted fat/oil or sugar syrup usually utilising a _pig bristle brush_.

Soufflés, meringues, mousses, blancmange, trifle and most **puddings** contain _eggs_ and/or _gelatine_. **Custard powder** containing _eggs_ could be used in some **puddings**, **ice-creams**, **fruit salads**, etc.

Jelly Unless specifically termed 'vegetarian jelly' it contains _gelatine_ derived from the bones of animals; _gelatine_ can also be an ingredient in certain **puddings**, and sometimes in **yoghurt/curd**.

Soups, gravies, broth may contain _stock/bouillon made from animal bones._

Noodles Usually contain _eggs_. Some contain honey as well. Eggless noodles are available.

Naans, parathas _Eggs_ are often mixed in the dough used for making *naans* and some times for *parathas*.

Beverages such as a **flip, syllabub, shake, sundae**, etc. could contain _eggs_ and/or _wine_.

Most **foreign cheeses** contain _calf/animal rennet_, an enzyme found in the animal's stomach. This cheese could be mixed with Indian cheese for making ***fromage***.

Vegans should specially note

Milk is a common ingredient in **bread**.

Butter might have been used for frying.

Curds or buttermilk are usually mixed in the dough for making ***bhaturas, naans, kulchas***.

Buttermilk may have been used in making the batter of ***jalebi***.

Clarified *butter*/*ghee* is commonly used in most **Indian sweet dishes** and ***mithai***.

Fermented items like ***dhokla*** and ***haandvo*** (both from Gujarat) or ***rava idli*** or ***rava dosa*** (from the South) contain *buttermilk*.

Upma may contain *buttermilk*.

Nothing can be done to avoid such ingredients in these items at the time of ordering since they are always kept basically prepared with the dairy products having been mixed into the batter or the finished product. The following items, however, use dairy products as toppings or as finishing condiments. It is therefore possible to ask for the dish without the topping:

A wad of *butter* is invariably added as topping on **soups**, on south Indian dishes such as ***dosa*** and ***uthappam***, on ***roti, paratha, naan, kulcha, daal-fry,*** etc.

Cream and *grated cheese* are added as topping on **vegetable dishes**.

Unless otherwise instructed, *butter* is always applied to items like ***pav bhaji*** and *cheese* to **pizza**. Remember, it *is* possible to instruct them otherwise, at the risk of getting incredulous looks from the waiter.

It is always a good idea at restaurants to explain our dietary restrictions to the waiter who comes to take the order. He can usually help you in making an informed selection. Vegans are advised to enumerate the various dairy items like cream, curds, buttermilk, butter, *ghee*, and cheese when explaining that they do not consume any milk or milk products. Since the concept of avoidance of dairy products is so new in India, it understandably takes restaurant waiters some time to comprehend and understand the idea, so we should bear with them and be verbose in explaining our order. Also, they need to be explicitly told that no cream, grated cheese, butter, etc., is to be added as topping either as it is another thing that would skip their mind through force of habit.

Today it is much easier to maintain our vegetarian ethics when travelling than it was decades back, particularly when in a foreign country. All one needs to do is question the vegetarian-ness of the dish *before* ordering it and also be alert to possible mix-ups *before* consuming it.

Some places in India which serve non-vegetarian 'delicacies'

Many **5-Star Hotels** across the country serve veal/calf meat. Also, bakery shops at such establishments, e.g. **Patisserie** and **Baker's Basket**, sell cakes, breads, biscuits, cookies, chocolates, desserts, etc. all containing eggs unless a special order has been given for a particular eggless item.

Casa Mexicana at The Oberoi (Mumbai) uses lard (pig fat) in almost every thing even though they have a large vegetarian clientele.

The Excellensea and **Bharat Lunch Home** (Mumbai) dual eateries were the first to introduce live seafood in South Mumbai.

Foodland (Mumbai) sell live seafood.

Fountain Inn (Mumbai) serve fried baby shark. They make vegetarian items non-vegetarian by also serving chicken *dosa* and chicken *idli*.

Gajalee Coastal Foods Pvt Ltd (Mumbai) serve sealfood including shark.

The Highway Gomantak (Mumbai) serve 'vegetarian fish' called *murdeshwar* claiming that it lives only on veggies.

La Rotisserie and Sea Grill at The Oberoi (Mumbai) serve imported 'jet-fresh' foods such as Scottish salmon, Burgundy snail, prime US cut, Monk fish, Turbo, mussels, Boston *live* lobster, Doversole and many more.

The Mandarin (Mumbai) prides itself on its live seafood with fish such as Israeli *tilapias*, bony *mirigil*, *bhetki* and prawns in its tanks from which clients choose.

Oceanic restaurant (Mumbai) displays live sea food as well as a fish trolley for customers to choose and order from.

Pritam da Dhaba (Mumbai) have an open air '*Machi* Bazaar' where different kinds of fish, prawns, crabs, lobsters and mussels are displayed and cooked in front of customers in their desired style.

Sea Shell (Mumbai) has live crabs in its two fountains.

Sheetal Restaurant & Bar (Mumbai) was one of the first to set up a tank of live prawns and lobsters.

Sheetal Samudra (Mumbai), **Trishna Restaurant and Bar** (Mumbai), **Mahesh** (Mumbai) are examples of seafood restaurants which, these days, let clients pick out which crab they want to eat from among the *live* ones displayed by them and then choose the style in which they want them cooked.

The Oberoi (New Delhi) and **The Retreat** (Mumbai) specialise in *murgh ki barfi* (*barfi* containing chicken) and another made of mutton.

Southern Aminia (Calcutta) serve *raan musallam* subject to availability of a wild animal.

Velu Military and **Ponnuswamy's** hotels (Chennai) serve whale and shark meat.

Dakshin Restaurant (Chennai) serves venison, rabbit and quail meat.

Non -vegetarian foods of India

The following is not an exhaustive list, however it states a few non-vegetarian foods eaten with relish across the country:

Most of the food consumed in **Gujarat, Haryana, Rajasthan** and **Madhya Pradesh** is vegetarian. People in other States like **Himachal Pradesh, Karnataka, Maharashtra, Manipur** and **Uttar Pradesh** also consume a considerable amount of vegetarian food although they do eat chicken, mutton, fish and eggs some times. In fact in India most of the communities are vegetarian at home and consume non-vegetarian food only outside the house because most of the Indian women are vegetarian, e.g. ***Punjabis, Sindhis*** and ***Maharashtrians***.

In **Andhra Pradesh**, Hyderabadi cuisine is influenced by the city's Muslim culture, e.g. *biryani* and other foods containing meat/lamb. *Dhabas* (roadside eateries) on the outskirts of Hyderabad commonly serve meat of black partridge, quails and rabbits.

Recipes from **Arunachal Pradesh** often contain pork.

In **Assam** roasted hornets are a delicacy. The staple diet here is rice and fish.

Fish and large prawn heads are eaten with relish and turtle meat is a must for Bengalis whethe residing or not in **Bengal**. Calcutta's Chinatown sells only non-vegetarian items like *tai-pao* (chicken with bun), *sua mai* (fish balls), prawn *momos, phowkok* (soup with meatballs), fish pudding.

Leaf bundles of ants' eggs are sold at tribal fairs in **Bihar**. Back-yard farming of fowl is quite common and people are being introduced to consuming the flesh of quail, partridge, etc.

Pandi curry, the best known dish from **Coorg**, was once made from wild boar, but today from pork.

Sorpotel is a Goan speciality made from the ears, intestines and liver of the pig. Almost all dishes in **Goa** contain pork or fish. *Bebinca* another Goan speciality contains eggs.

Chirchir or sheep's intestines eaten with a salty *kheer* called *ver* and the intestines with bits of the stomach lining in turmeric called *kaliya* are delicacies in **Jammu & Kashmir**.

The innumerable toddy and *arrack* (liquor) shops in all parts of **Kerala** serve frogs' legs, all sorts of migratory birds and even turtles. Here fish is commonly eaten.

Clams picked from muddy shores of rivers on the Konkan coast of **Maharashtra** are gorged upon by people of the area. Mumbai being a cosmopolitan city caters to the tastes of different Indian and foreign communities therefore both vegetarian and non-vegetarian specialities are available.

In **Meghalaya** and **Mizoram** the diet is mainly pork and chicken. This is due to the influence of Chinese and Burmese food habits.

Dog meat is a culinary item for the **Nagaland** tribes.

2.5.2 Processed food

If, as was pointed out in section 2.5.1, the habit of eating out was imported only about two generations ago, the processed foods revolution is even more recent, probably a phenomenon — still evolving — of our own generation. From eating only fresh food which was prepared right under one's nose with ingredients and under conditions of one's approval to enjoying eating food that is prepared at geographically distant places at distant times (months, sometimes a year or more even) in the past, we have come a long way in our eating habits.

By 'processed foods' we refer to readymade, packaged foods prepared in factories and sold in cardboard, plastic, glass or metal containers in shops. Such food bears little resemblance to anything that might have once grown on trees — or lived a life of sentience and intelligence — since the processing it undergoes completely transforms it from its natural form. A biscuit, for example, bears as little resemblance to wheat and sugar cane as a plastic component does to petroleum. Both are man-made products and both have long chains of processing behind them in bringing them to their final form.

Concerns regarding processed foods

The situation of eating processed food is similar to that of eating out, except that the roles are reversed: instead of us going out to eat food prepared by others in which we have no say, such food is brought into our homes. It is to be expected, then, that the concerns to a vegetarian, while eating processed foods, are essentially the same as that while eating out at a restaurant, viz., lack of knowledge of ingredients used and of methods of cooking employed by the producer. Many other concerns exist besides those relating to vegetarianism, that should make processed foods a last choice, an emergency food, instead of a regular item on one's dining table.

When we put a biscuit into our mouths, for example, we do not know what it is we are actually eating. All we can perceive is a brown, square/round flat object with a name embossed on it, that tastes enticingly sweet. What are the exact ingredients that have gone into making it? What are its nutritional properties? How fresh or stale is it? What were the conditions of hygiene under which it was manufactured? None of these answers are apparent from the product's exterior form and reading the wrapper would not help in answering all our questions. The vital concern for the vegetarian would be that the standards of vegetarianism of the food producer might not match his: for instance, the manufacturer may include eggs in his definition of vegetarianism (if he is a vegetarian at all) and he may see nothing wrong in using them to make his product. Clearly, this would violate the ethics of a lacto-vegetarian and a vegan. Many of the ingredients are themselves manufactured products and it is not uncommon for food producers to be completely unaware of what exactly they are putting into their own products. Examples of commonly used ingredients of dubious origin are glycerine and *vanaspati*.

The sources of problems regarding processed foods are four-fold:

1. The seller of the food is not its producer. There is a long chain of intermediate agents. As a result, the consumer cannot clarify doubts he may have regarding the product's ingredients or its method of preparation because the retailer typically does not keep himself informed in that regard (understandably, considering the number of items he stocks).

2. The place of preparation of the food is not the place of its consumption. In fact, it is typically far removed. The consumer therefore doesn't have the facility of 'peeping into the kitchen' of the producer to see his method of preparation. In other words, direct verification from the source is not possible.

3. The time of preparation is much earlier than the time of consumption. The date of consumption may be many weeks, months, or even upto a year or two later than the dates of preparation, making artificial preservation, anti-oxidation treatment

necessary. The source of these preservatives is dubious and some are known to be of animal origin.

4. Food laws do not require all ingredients to be listed. Many ingredients of dubious origin therefore escape being listed and the consumer is kept in the dark.

To stay away from the problems of eating processed foods, it is best to avoid consuming these nicely packaged but stale convenience foods, and the highly refined and processed items like sugar, oil, *maida*, white rice, completely. The following rules, if observed, would help us towards this end, bringing other benefits to our health, our pockets, and the environment, too.

- Let us eat fresh, natural, and whole foods only, to the extent possible. With a few exceptions, the food that we need to survive on grows in its most optimally consumable form on plants. Any treatment that we give it, reduces its beneficial qualities in addition to requiring expenditure of time, energy, and money. The nutritional value of any food is always inversely proportional to the culinary effort that has gone into its making. So let us not seek to process the food that nature already gives us in such a prepared state — it needs no further processing.

- Let us eat only in-season foods. Let us not ask for apples in summer and mangoes in winter. Nature has a fixed cycle in which it makes available different foods at different times. Let us not forget that we are a part of nature and not apart from it. Therefore, when and what nature provides is meant for the consumption of all its members, including us. For foods to be made available out of season, they have to be either refrigerated or chemically treated to prevent them from spoiling. As an example, consider eating mangoes in summer versus eating mango pulp in winter. Who knows what are the additives that are used in preserving the pulp for six months?

- Let us do any necessary food-processing ourselves. In our effort to avoid purchasing processed products which could contain animal additives, let us begin with buying wheat from a grocer, grinding it in a domestic flour grinder at home or getting it ground at a local (clean and hygienic) flour mill ourselves instead of buying factory-made packaged flour. We never know what has gone into the making of the flour which is usually 'fortified' or 'enriched': whether any chemicals were added for preservation from worms, whether any objectionable substances were added for flavour-alteration, what the conditions of cleanliness and hygiene are at the factory.

2.6 Preparing food at home

By preparing our food at home, we gain far more control over what we eat than when we eat out. Aspects like hygiene and cleanliness are the obvious ones which can benefit in addition to the important vegetarian aspect. If we use materials in as raw a form as possible to prepare our food, we can be sure to a very large extent about the vegetarianism of the items. The more we deviate from using completely unprocessed and raw materials for our ingredients, to using packaged products (oils, flours, ready mixes, sauces, etc.) available in the market, the less sure we can be about the vegetarian and other aspects of concern.

In general, two factors play a large role in finally deciding the vegetarianism of the food we prepare: our cooking habits and our shopping habits.

To illustrate the importance of cooking habits, consider the use of ready-made spices and pastes in the making of various food items at home. A few years back when these were unavailable, we used to grind our spices to flavour our food and not only was this more healthy (being fresh and under hygienic conditions) but it also completely assured us of the vegetarian-ness of the ingredients. In contrast some ready-made spice extracts and pastes available may very well contain additives of unknown origin. These may be unacceptable to us for ethical reasons; moreover, they do not enhance the flavour of the food cooked like when freshly prepared spices are utilised.

The implications of our shopping habits are illustrated by the example of shopping for instant mixes such as rice *pulao, idlis* and *dosas, dhoklas*, soups, etc. They *are* products that can be conveniently produced at home in the knowledge that they are positively vegetarian unlike the bought ones which could very well contain additives of animal origin not easily detectable on the labels.

Therefore the consumer's habit of shopping for products presents an eternal burden of ensuring the vegetarianism of his food.

2.6.1 Doing it ourselves

Egg substitutes

Eggs unfortunately find their way into many dishes labelled vegetarian. Unlike in the direct egg dishes like omelettes, fried eggs, boiled eggs, etc., the purpose of adding eggs to other dishes like cakes, kneaded flours, and batters is to impart some properties to the dish to aid its preparation or to affect its final appearance and texture. These, and some alternatives for each purpose, are discussed below.

Leavening: Eggs are added to baked products for their leavening property; they cause the dough to rise, making the product fluffy. **Soda water, baking soda, soda bicarbonate** can be used instead of eggs for baking cakes. A mixture of **vinegar** and **baking soda** also acts as a leavening agent as their reaction generates the carbon dioxide gas that leavens the cake. This is the technique used in the vegan cake described in this document.

Thickening: Eggs are often added to thicken gravies. **Cornflour** or **arrowroot flour** can be used as a thickening agent to replace eggs in gravies and soups.

Texturising: For every egg to be replaced: ½ mashed banana or a mixture of 2 tablespoons **cornflour** with 2 tablespoons water can be used as an alternative in baked goods.

1 tablespoon of **flax seeds** and ½ cup of water blended together until the mixture is thick can replace egg white in several items.

The texture of egg in certain dishes can be approximated by other ingredients. For example, **gram flour** (*besan/channa atta*) can be used instead of eggs to make 'omelettes' with tomatoes, onions, green chillies. Such a dish is enjoyable in its own right without comparing it to the taste of egg. It also does away with the objectionable smell associated with egg.

Glazing: **Oil** mixed in a little water can be used to replace eggs used for coating and glazing breads, biscuits, tarts, buns, etc.

Eggless Mayonnaise

Ingredients

3	tablespoons	Safflower oil
1	tablespoon	flour
7	tablespoons	milk
1	tablespoon	sugar
1	teaspoon	mustard powder
¾	teaspoon	salt
½	teaspoon	pepper
1½	tablespoons	white vinegar

Method

Heat 1 tablespoon oil. Add flour and cook on slow fire for two minutes. Add milk and cook till thick. In a bowl mix sugar, mustard, salt, pepper and 2 tablespoons oil. Combine with the milk-flour mixture. Add vinegar and 2 tablespoons oil.

2.6.2 Milk and its substitutes

This section should be of interest to people aspiring to become vegan.

Sources of animal milk consumed by humans

Camel
Dairy cattle
(cow, buffalo)
Donkey
Goat
Llama
Mare
Reindeer
Sheep
Yak

Non-dairy creamers: beware!

After the implementation of the policy of economic liberalisation, a lot of processed food products have made their entry into India. One of these is the supposedly non-dairy creamer or whitener. These products are meant to serve as whiteners for coffee and tea, not as independent beverages. One popular brand of creamer, **Coffeemate**, advertises itself in big print on the bottle as a 'Non-dairy creamer'. A careful scrutiny of the small print in the list of ingredients reveals a confession that the casein (could also be sodium caseinate), one of the ingredients, that is used is 'a milk derivative'. Such a blatant contradiction between two parts of the same advertising label is repugnant. The effect is to cheat the potential (usually vegan) customers by luring them into buying the product on the basis of faith in the printed word, in full knowledge of the fact that the information is false. Besides the non-vegan nature of the product, its highly processed nature and the presence of more artificial than natural ingredients are other reasons that vegans should stay away from it.

Substitutes for milk as a beverage

More and more people are demanding a substitute for milk on compassionate grounds and on health grounds. Milk is the only commonly used food that is so contaminated and dirty that it needs to be pasteurised before it can be safely ingested. Oxytocin, administered to milch cattle to increase yield shows up in the milk, presenting a health hazard. In addition 'synthetic' milk is increasingly being passed off in the market as natural milk — this 'synthetic' milk comprises of a mixture of all kinds of things like refined oil, caustic soda, soda ash, starch, salt, sugar, skimmed milk powder, urea, blotting paper, hydrogen peroxide, common detergents and formalin! However, when this obviously injurious for health substitute, is adulterated with animal body fat from buffalo, goat or pig, further deep concern materialises from lacto-vegetarians.

People who seek an alternative beverage to milk with similar properties (white colour, thick consistency) have a variety of options to choose from. These usually consist of the 'milk' of a nut or a bean, i.e., the liquid extract that is obtained from squeezing or pressing certain nuts or beans.

The recipes for these are given below along with some other vegan recipes:

Basic Nut/Seed Milk

Ingredients

½ cup	nuts/seeds (almonds/cashews/ coconut/peanut/pumpkin/ sesame/sunflower)
2 teaspoons	sugar syrup (optional)
2–2½ cups	water

Method

Blend using little water to produce a creamy mix. Continue adding the remaining water and blend for several minutes before straining through a thin cloth.

Sweeteners like brown sugar, jaggery or soaked raisins can be added.

Soy milk

Ingredients

¼ kilogram	whole soya beans
8 glasses	water

Method

Soak the soya beans for 12 hours in water. Wash thoroughly and grind in the mixer with a little water to form a thick paste. Add two glasses of water and blend it well. Then sieve it through a fine screen. Put the pulp left in the sieve back into the mixer and grind further with 2 glasses of water. Repeat this till almost all the pulp has been sieved through. Throw away the little residue left. Then put the liquid on the fire and keep stirring all the time till it boils. The liquid will rise just like milk. Reduce the flame and continue to stir. Boil for 20 minutes. Then serve hot or chilled. You can add it to tea and coffee as a replacement to animal milk or chill it and have it with cornflakes or porridge. It can be used in place of animal milk in baking cakes also.

Soy Tofu

Ingredients

1 litre	soy milk
3	lemons

Method

Combine warm soy milk with the juice of 3 lemons; stir gently 3 times. Cover and allow to sit for 15 minutes until the milk curdles. Ladle the milk into a colander lined with a piece of cheesecloth. Fold the cloth over the curd and place a one kilogram weight on top; allow the curd to drain and solidify for 30 minutes. Store tofu in a container and immerse in cold water. Keep refrigerated. Can be used as a replacement for *paneer* especially in cooked dishes.

(Commercially made tofu could contain magnesium sulphate (mineral origin) commonly known as Epsom salts.)

Soy Margarine

Ingredients

½ cup	soy powder
¼ cup	water
¼ cup	oil
1tablespoon	sweetener (preferably sorghum)
¼ teaspoon	salt

Method

In a small bowl, combine the soy powder (soya bean flour/ *atta*) and the water. Add the oil, sorghum and salt. Chill. A replacement for butter.

Vegan Chocolate Cake

Ingredients

1 cup	sugar (powdered fine)
1½ cups	maida
1 teaspoon	baking soda
½ teaspoon	salt
3 tablespoons	coco powder

Sieve all these together:

1/3 cup	cooking oil (sunflower)
1 tablespoon	vinegar
1 teaspoon	vanilla essence
1 cup	cold water

Method

Put all the wet ingredients in a bowl. Add the dry mixture. Stir well but do not beat together. Pour into a well-greased and floured 8 inch x 8 inch baking pan. Bake in a pre-heated oven at 180°C for 35 minutes.

For Mocha Icing

Ingredients

1 teaspoon	cocoa
1 teaspoon	coffee
1 teaspoon	oil (sunflower)
200 grams	icing sugar

Method

Put the cocoa, coffee and oil in a small bowl. Add 2-3 tablespoons of warm water and stir well. Add sieved icing sugar. Continue adding warm water and keep stirring until it reaches a pour-able consistency. Pour on cake when it has cooled and keep spooning it back on the cake as it drips.

Hummous

Ingredients

125 grams	Chickpeas/*Kabuli Channa* soaked overnight in water. Boil in fresh water with 1 teaspoon salt till soft. Reserve water.
2 limes	Juice
2 tablespoons	Tahini (sesame seeds/*til* and olive oil blended to a smooth paste)
4 cloves	crushed garlic
	Salt to taste

Method

Blend all the ingredients, adding water to obtain a very smooth and soft creamy consistency. Sprinkle with olive oil and paprika if desired.

Usually served with *pitta* bread, but could be substituted with plain *khakra.*

2.7 The Food Law

The Prevention of Food Adulteration Act, 1954, has *nothing* to say with regard to the vegetarianism of products or ingredients. It does not prescribe any standard for measuring the vegetarian content of a product. Producers of consumer items are therefore free to label their products '100% vegetarian' without having to prove the declaration or, indeed, having to declare their definition of the term.

Another implication of the neglect towards the issue of vegetarianism in the food act is that it does *not* insist upon the use of vegetarian additives even when vegetarian alternatives are available. For example, lecithin, which is used as an anti-oxidant and emulsifier, can be of either egg or soya bean origin.

2.8 Food processing agents and additives

Acidulants are added to give tartness (acidity) to foods in order to increase flavour intensely. They are used in products such as soft drinks, jellies, jams, preserves, pickles, sauces, confectionery and soups. Includes acetic, ascorbic, citric, fumaric, mallic, phosphoric, succinic, and tartaric acids derived from minerals; and lactic acid which is lacto-vegetarian.

Anti-caking agents are used to dry out foods to prevent lumping. Used in some powder-type foods like onion powder, garlic powder and fruit powder. Includes calcium phosphate and calcium stearate which can be of animal origin; and magnesium carbonate, calcium or magnesium silicate, silica gel and talc which are of mineral origin. However only aluminium silicate (mineral origin) as an anti-caking agent is allowed to be added to table salt.

Anti-foaming agents are of mineral origin, e.g. dimethyl polysiloxane. They are used to prevent foaming during the boiling of cooking oils, soups, jellies, and the fermentation of wines.

Antioxidants are used to prevent rancidity or browning in foods, thereby increasing shelf-life. They are added only up to 0.02% (as permitted under The Prevention of Food Adulteration Act) to items such as fruit and fruit products, oils, fats, wafers, biscuits, breakfast cereals, soup mixes, wines and beers. They include ascorbic acid, tocopherol, ascorphyl palmite, butylated hydroxyanisole (BHA), butylated hydroxytoluene (BHT), gallic acid derivatives and lecithin. Except for lecithin which is of egg or soya origin, the others are vegan. However if the food item is packed in a Tetrapak, antioxidants need not be added.

Clarifying agents are used to remove turbidity from wine, beer, vinegar, fruit juices, and soft drinks. Can be obtained from a variety of sources like tannin, cellulose, pectinases, and fungal protease which are vegan. However, if gelatine or egg albumin are used, the origin becomes animal and if charcoal is utilised it could be either from burnt bones or wood. Clarifying agents which can be used as an alternative to isinglass (fish origin) are bentonite, kieselguhr, kaolin and silica gel which are all mineral in origin.

Emulsifiers permit oil to be dispersed in water. They produce a smooth and even texture, and they allow the desired body and consistency to be obtained in many food products. They are used in almost all processed foods up to 0.2% as allowed under The Prevention of Food Adulteration Act. Emulsifiers can be obtained from a variety of sources like lecithin which could be of animal or vegetable origin, vegetable gums such as alginates, carragheen, locust bean gum, pectin and algal cellulose (also refer **Edible gums**); and fatty acid derivatives which are usually of animal origin. Synthetic emulsifiers which are of mineral origin are also used.

Enzyme and Protease are biological molecules which break down foods and help to modify or synthesise them. Rennet, an enzyme of animal origin is used by most cheese manufacturers all over the world, however, as India does not permit the import and use of animal rennet, plant rennet, extracted from microorganisms (microbial rennet) is imported and used in the manufacture of 'vegetarian' cheeses here. Pepsin, another enzyme derived from pigs' stomachs, is also used to make foreign cheeses. Protease are enzymes which are used in the manufacture of soya sauce, *tamari*, and *miso.* They are also used in clarifying fruit juices. Most protease are extracted from plants or microorganisms. A leading biscuit manufacturer has declared that their products are 100% vegetarian but the questionnaire returned to **BWC** raise serious doubts about this claim. Some of the ingredients/processing aids which they have not named specifically could easily be of animal origin like proteolytic enzyme because some enzymes belonging to this class come directly from an animal source: rennin, trypsin, pepsin. If the manufacturers are using only a proteolytic enzyme of vegetable origin, then they could have as well named the same in the questionnaire.

Firming agents are used to impart firmness or to improve texture in processed foods. Calcium and magnesium chlorides of mineral origin are used in canned fruits and vegetables.

Flavourings consist of the largest group of food additives as hundreds of such compounds are available. Many of the flavours used are natural, e.g., spices, essential oils, clove extract, ginger extract, vanilla extract; including *kasturi* flavour actually derived from the musk deer. Others are of non-animal origin e.g., citral for lemon flavour, n-decanol for orange flavour, and benzaldehyde for almond flavour. Flavours are used in a variety of foodstuffs, e.g., soft drinks, confectionery, baked goods, desserts, TVP.

Flavour enhancers are used to emphasise the flavour of a food. Salt, spices, vinegar, and sugar are traditional flavour enhancers. The commonest is mono-sodium glutamate (MSG) produced by hydrolysis of vegetable materials (e.g. cereals, sugar beet, or soya beans). It is extensively used in Chinese cookery.

Gelling agents and **Thickeners** gel foods or give a smooth uniform texture to them. Gelatine, most likely of animal origin, is utilised for gelling. Alginic acid of vegan origin could also be used as a gelling agent. Thickeners are similar to emulsifiers and stabilisers.

Glazing agents create a surface shine or protective coating with the use of shellac and beeswax of animal origin, or with carnauba wax, mineral hydrocarbons, refined crystalline wax, and sugar which are vegan. They are used for glazing dried fruits, confectionery, etc. However, bakeries usually apply egg-white, milk, melted fat/oil or sugar syrup with a pig bristle brush on their breads, buns and rolls for glazing them.

Humectants are used to absorb or retain moisture. They include glycerol very likely of animal origin and propylene glycol and sorbitol of mineral origin. They are used in confectionery and dried fruit.

Improving agents are used to improve the dough-making characteristics of bread. They include calcium phosphate of animal origin, and ascorbic acid, ammonium or potassium bromate of mineral origin.

Leavening agents are used to render unfermented dough light and porous. They consist of a source of carbon dioxide gas and an acid or acid-producing substance (to release the gas) including calcium phosphate which could be of animal origin and sodium bicarbonate, cream of tartar of mineral origin.

Permitted Colours: The Prevention of Food Adulteration Act, 1954, permits the manufacturer to use only certain colours as an ingredient and for convenience is allowed to state 'Permitted Colour' on the product wrapper.

The following are the only ones allowed:

Annatto (red from seeds), Caramel (golden-brown from sugar), Canthaxanthin (violet from mushrooms), Chlorophyll (green from plants), ß-carotene (orange from carrots), Curcumin (yellow from turmeric) and Saffron (plant) are vegan. However, Riboflavin (orange-yellow) which is also Vitamin B2 is obtained from egg yolk, liver, milk or green leafy vegetables.

Coal tar dyes (colours) permitted to be used in foods and cosmetics are all of mineral origin. However, as per law, before these colours are first put to use, they are tested on animals for toxicity. The LD50 test is usually carried out on mice but rabbits and dogs could also be used.

In addition, for the preparation of these permitted colours, about a dozen diluent or filler materials are only permitted under the Act. Of these, all are vegan except glycerine which could be of either animal or vegetable origin.

BWC has come across colours containing cochineal etc. manufactured abroad being marketed in India for food preparations, e.g. **Chr. Hansen's Natural Colours** marketed by B C Exports Pvt. Ltd., Indore.

Preservatives: The Prevention of Food Adulteration Act permits the use of particular preservatives only. The manufacturer need not state the actual name of the preservative used as an ingredient on the product wrapper, but needs to state its Class, e.g. 'Permitted Class I or Class II Preservative'.

Class I Preservatives: Common salt, sugar, glucose, dextrose, vinegar which are vegan, honey which is vegetarian and edible vegetable oil or *vanaspati* which may or may not be vegetarian.

Class II Preservatives: Benzoic acid, sulphurous acid, sodium propionate, sodium diacetate which are vegan; and sodium, calcium & potassium salts of lactic acid which are lacto-vegetarian.

Releasing agents are fats and oils used to prevent sticking of food when baking and also to packaging, moulds, tins, and machinery. Magnesium stearate if used for this purpose could be of animal or vegetable origin.

Sequestering agents are used to counteract the effects of metal ions by binding them and thus making them inactive. Metal ions can adversely affect colour, clarity, flavour, and stability. Citric acid, phytic acid, tartaric acid, and orthophosphate are examples of such additives which are all from minerals or plants. They are used in margarine, salad dressings, soft drinks, tinned fruit and vegetables.

Solvents dissolve and help carry other additives. Those commonly used are dichloro methane, ethyl acetate of mineral origin, and glycerol salts which could be either of animal or vegetable origin.

Stabilisers are used to impart a smooth texture to certain foods and to prevent separation of oil-water emulsions. They can be obtained from a variety of vegan sources like guar gum, carragheen, pectin, agar, and cellulose (also refer **Edible gums**). However, if lecithin is used as a stabiliser it may be of soya bean or egg origin, and if gelatine is used it is of animal origin. Stabilisers are widely used in products such as ice-creams and frozen desserts, whipped products, milk products, soft drinks, cake mixes, jams and jellies.

Stearates are fats used as emulsifiers. Stearic acid, the parent compound, is a by-product of the soap industry more likely to be of animal than vegetable origin.

Synergists are used to enhance the effect of another substance, e.g., tartaric acid and citric acid which are both vegan.

Sweeteners such as dextrose, glucose, sucrose, sorbic acid, fructose, corn syrup, and invert sugar are vegan whereas lactose is lacto-vegetarian. Saccharine (mineral origin) is the most common artificial sweetener (may have been tested on animals). They are used in packed desserts, puddings, sauces, soft drinks, confectionery, tinned fruit, and vegetables.

Texture agents include emulsifiers, stabilisers, and thickeners. They are used widely in ice-creams and frozen desserts, milk products, soft drinks, margarine, bread and pastry, confectionery, etc. Due to their wide usage they probably constitute the largest class of food additives in terms of the amounts consumed. They can be of animal, mineral or plant origin.

2.9 Important facts about food and drink items

Agar (also called **Agar-agar** and **China Grass**) is dried seaweed or **Marine Algae** and can replace jelly crystals made from gelatine. **Alginates** such as alginic acid, algin (sodium alginate) and propylene glycol alginate are also obtained from another variety of seaweed. Added to ice-creams, processed cheese, salad dressings, frozen desserts, cake mixes, puddings, toothpaste, etc. these thickeners help in producing a creamy consistency.

Ajinomoto is a Japanese product made from fish hydrolysate. It is similar to **Mono-Sodium Glutamate (MSG)** which is made from sugar beet pulp and wheat gluten. Chemically made MSG is considered harmful if consumed in large quantities. It is used in place of Ajinomoto.

Alcoholic drinks/Liquors: **Beers**: Traditional cask-conditioned beers are usually clarified with isinglass fining, derived from swim bladders of fish; whereas canned, beersphere, and some bottled beers are usually filtered without the use of animal substances. The only possibly animal-derived ingredient used in the production of keg beers is glycerides of fatty acids. Lagers are generally chill-filtered but some may contain isinglass. It seems all beers made in India contain isinglass. **Liqueurs**: A sweet syrupy alcoholic beverage often with a brandy base and could contain animal substances. **Mead**: An alcoholic drink made from fermented honey and water. **Sherry**: A Spanish wine which could contain animal substances. **Spirits**: The production of Indian-made foreign liquor such as **Whisky, Rum, Brandy** and **Gin** do not appear to involve the use of animal substances. **Vodka** was passed through bone charcoal but now it is universally filtered using birch wood charcoal. **Wines**: Ox-blood, bone marrow/fat, chitin, whites of eggs, egg albumin, fish oil, gelatine, isinglass (derived from swim bladders of fish), milk and milk casein, may all be used to clarify/ 'fine' wines, including fortified wines.

Asafoetida/*Hing* used to be always imported from Afghanistan in leather bags made from entire stomachs of donkeys, but since 1994 it is imported in cloth or gunny bags in *chatai taranga* packing by **Bhakti Hingwalla & Co**.

Bakery products such as **cakes, biscuits** (including those from Surat), etc. could contain egg powder or fish powder. **Bakery shortening** is *vanaspati* and could be used in items such as cakes, etc. In addition it may contain mono-glycerides or di-glycerides as emulsifying agents, which can be of either animal or vegetable origin. **Pastry** is baked food usually containing a paste of flour, water, shortening, with or without egg yolk, used for **crusts of pies and tarts**; pastries are also individual cakes, or flaky ones with icing or thin sheets of dough baked with sweet fillings like **apple strudel**.

Baking powder is vegan being made from sodium bicarbonate, tartaric acid and corn starch. The flakiness of ***Khari*** biscuits usually comes due to the residue fat collected from slaughter house floors.

Beestings/Colostrum/*Khees* is the first milk produced by the cow or buffalo after having a calf. Although it is ideal and essential for the calf, it is consumed by humans. A steamed pudding made from it is called ***Kharwas*** by Maharashtrians and ***Bari*** by Gujaratis.

Candied/crystallised/glazed fruit: Rind of fruit like that of orange, lemon and papaya as also whole cherries are coated with a sugar glaze.

Carob gum from the locust bean is used as a stabiliser in ice-creams, sauces, salad dressings, pie-fillings, bakery products, soft cheeses, infant foods. (Also refer **Edible gums.**)

Casein is an ingredient used in the making of edible and non-edible items. It is the principle protein of milk derived by adding the enzyme rennin (from the stomachs of animals) or an acid. It could therefore be either non-vegetarian or lacto-vegetarian.

Cellulose of plant origin is used as an emulsifier and a thickener in ice-creams, pie fillings, and in slimming foods to reduce energy concentration.

Cheese and rennet: For over a decade, cheese in India has been vegetarian. This was only because Indian-made cheese became available. As a result of a seven year effort, **Beauty Without Cruelty** in 1984 managed to persuade the Government of India to impose a total ban on the import of animal rennet used in cheese-making. This ban still exists, which means that all Indian-made cheese is vegetarian — it does not contain calf rennet, which is normally obtained from the stomach of calves which have not been weaned and specially killed for the purpose. Several vegetarian alternatives, **non-animal rennet** used for cheese manufacture, are available in India: **Meito** is imported and sold by Arun & Co. **Fromase TL**, is marketed by B. C. Exports Pvt. Ltd. Three other non-animal rennets produced by Chr. Hansen, Denmark, called **Hannilase, Modilase** and **Optimo** are available from Essdee Chemocrat.

However, suddenly due to liberalisation, we find a large number of foreign cheeses like **Kraft** being sold freely. *This cheese is not vegetarian.* In fact, some of the packets clearly state that the rennet utilised is 'made from cows'. It could be used in the manufacture of certain baked products like biscuits, pizzas, etc. However **Kraft Philadelphia** soft cheese, **Whipped Cream** cheese and **Neufchatel** cheese do not contain animal rennet.

Even though the rennet utilised in the manufacture of basic Indian cheese is vegetarian, certain varieties may be flavoured by some manufacturers with pieces of meat like ham, bacon, salami and turkey, thus making it non-vegetarian.

Cheese spreads: Even if the origin of the rennet utilised in the making of cheese, which in turn is an ingredient of cheese spreads, is non-animal, it does not totally rule out cheese spreads from containing other ingredients of animal origin, e.g. gelatine.

Chocolates whether made in India or abroad can have animal origin substances. In fact, labels must be carefully read because ingredients used in products with identical brand names often vary depending on the country of its origin. Commonly used animal ingredients in chocolates are egg white or albumen, egg lecithin, shellac and gelatine. Many foreign chocolates such as **Toblerone** contain egg and honey as does most **nougat** used as an ingredient in some **Tobler** and **Suchard** bars; and Nestle's **Kit-Kat** chocolate made in UK contains calf rennet (Kit-Kat is also manufactured in Canada, Germany, India, Malaysia, China, Japan, Australia, South Africa and USA). **Bonbon** is a chocolate with a centre of fondant (creamy sugar paste), fruit or nuts. **Chocolate truffle** is a round sweet made from chocolate, egg and butter and is usually flavoured with liqueur. Soft-centred chocolates could similarly contain eggs and/or gelatine, e.g. **Turkish delight** contains gelatine.

Choona or the lime that is eaten with *paan* or the betel leaf may contain shells of marine creatures, particularly if produced in coastal regions. It is however generally obtained from limestone. It is also utilised in the production of the sweetmeat called *petha*.

Cigarettes are tested on animals in spite of it being proved that smoking is harmful to health. The glue used in the making of cigarettes to stick the paper is usually made from maize. The filters are either cotton based, viscose staple material, cellulose acetate fibre or crimp tissue.

Cocoa butter as obtained from cocoa beans and used in confectionery, cosmetics and pharmaceuticals, is vegan.

Coffee: Filter paper for coffee is treated with wet strength resin, e.g. epichlorohydrin. This is manufactured from dichlorohydrin which in turn is a combination of glycerol (possibly of animal origin) and hydrochloric acid. Glycerine could be used in the making of coffee granules.

Confectionery: Hard-boiled sugar confectionery (mostly individually wrapped or **lollipops**) can contain animal fat, shellac, beeswax and enzymes. **Crushed rock sugar candy/*Mishri*** are vegan. **Fruit rolls, toffees, nougat, marshmallows, jujubes** and **peppermints** (soft like rubber) usually contain gelatine; nougat could contain honey as well. **Marzipan** is a paste made from ground almonds and sugar moulded into decorative forms or used for icing cakes; it may or may not contain eggs. **Chewing gum** is usually made from vegetable gums or latex, however some of them may contain glycerine, gelatine, stearic acid and emulsifiers of animal origin. **Parle Extra Strong** original peppermints contain gelatine although they do not declare it on their wrappers. **Polo** mints contain beef as stated on one of its foreign wrappers. So do many other sweets, particularly if made in the Middle East.

Cooking mediums such as **Clarified butter/*Ghee*** and **Oil** can some times due to economic reasons be adulterated with animal tallow. There are less chances of animal fats (like mutton tallow) being mixed in cooking mediums of branded company-sealed packages, than if the cooking medium is bought loose by the litre. ***Vanaspati*** is produced by hydrogenation of vegetable oil. However, it is not always 100% vegetarian because as per Government requirements, Vitamins A & D (possibly of animal origin) are added; in any case it is not vegan as Vitamin D is manufactured from cholesterol obtained from wool grease. Every 100 grams of *vanaspati* contains 0.025 grams of vitamins. *Vanaspati* is commonly utilised by many food manufacturers of bakery and confectionery items who may term it as 'Edible Vegetable Oil' (should not be mistaken for refined oil) on their packages.

Dairy products include animal **milk** and milk derived items such as **Butter, Cheese, Curd/Junket/Yoghurt** and **Whey**. The commonly called curd in India, as set at home or even in restaurants, is actually yoghurt. **Sweet curd/*mishti doi*** may contain gelatine.

Edible fats and oils: 'Edible Fat' listed as an ingredient on a product wrapper is very likely to be of animal origin being beef fat, suet, mutton fat, goat fat or lard; cocoa butter is also considered an edible fat under The Prevention of Food Adulteration Act. 'Edible Oil' is of vegetable origin. However if 'Edible Vegetable Oil' is stated on the package it is *vanaspati*.

Edible gums: **Ester gum** may be used as emulsifier/

stabiliser in soft cola drinks. Ester gum manufacture uses glycerol which can be of animal origin. **Guar gum** is extracted from the seeds of a legume. It is used as an emulsifier in salad dressings, soups, ice-creams. However, many times **GMS** which requires the use of glycerine (possibly of animal origin) is added to this gum. **Edicol** guar gum made from guar seeds (cluster beans) could be used as a stabiliser instead. (Besides being used in foods, Edicol has diverse applications in cosmetic, paper, pharmaceutical, textile printing and other industries.) It is manufactured by Indian Gum Industries Ltd.

Farsan: ***Chiwda, Sev,*** **Potato/Banana chips/wafers, Nuts,** etc. if bought in particular areas where cheap foodstuffs are available could have been fried in lard or other animal fat inspite of tallow declared non-edible as per the Food laws. Some times *vanaspati* could also be used for frying. However, they are usually fried in oil. Some readers may recall the Jain *Vanaspati* scandal which took place years ago when mutton tallow was passed off as *vanaspati*.

Flour/*Atta*/*Maida*/Whole Grains do not contain any added substance including preservatives. If specified for baked foods, the treatment agents used could be of non-animal origin.

Fortified/Enriched Flour/*Atta*/*Maida*: The fortifying vitamins permitted under The Prevention of Food Adulteration Act are: Thiamine (B1), Riboflavin (B2), and Niacin (B3). Except for Riboflavin (B2) which could be of animal or vegetable origin, the other two are usually of mineral or lacto-vegetarian in origin.

Frozen desserts are similar to ice-creams, e.g. **Walls, Mellorine**, which contain vegetable fat like coconut/ palm/maize oil as a base in place of milk. They are not necessarily milk-free. In addition they may also contain other animal substances. If for example they are marked as containing non-dairy fats, these fats could be animal fats.

Fruits: Some times apples and oranges, may be coated with shellac in order to increase their shelf life. *Varkh* could be applied on them to attract attention at fruit stalls, e.g. apples (often eaten with skins).

Gelatine/gelatin is obtained by boiling bones, connective tissues, animal skins, tendons, ligaments, etc., in water and is used as a stabiliser, clarifying agent, gelling agent and thickener. 'Edible' gelatine could be found in confectionery, breads, waffles, salad dressings, wines, jellies, ice-cream and other dairy products.

Glycerine/glycerol is a parallel product of the soap industry. Depending on whether the soap is made from animal fat or vegetable oils, the glycerine derived is of animal or vegetable origin. Most of the glycerine available is of animal origin. However, it can also be manufactured from petroleum (mineral origin) or by fermentation of sugars (plant origin). It is very rarely vegetarian and even if it is, it is not indicated. Glycerine, once in its chemical form cannot be then tested to know the source of its origin. Manufacturers of food items never bother to find out the origin of glycerine when they purchase it as an ingredient, so it can be considered as a substance of animal origin. It is commonly and extensively used as a humectant and as a solvent for food colours and other food additives. Glycerol derivatives are also used as emulsifiers.

Hydrolysed proteins: These are added to soups, processed cheese, packed foods, flavouring extracts, and soya sauce in order to enhance flavour and to increase the nutritional value. Could be of animal or vegetable origin.

Ice-creams could contain eggs (especially if made in 5-Star hotels) and/or gelatine as a stabiliser. It is very likely that **ice-candies/ice-lollies** (factory-made water-ice on stick) contain gelatine. **Ice-*golas*/edible ices/sorbet** is frozen crushed and moulded ice on a stick on which fruit juice/*sherbet* is poured.

Ice-cream cones made in India are usually free from egg powder.

Icing/frosting on cakes is made from icing sugar and butter, colour and essence, however, few drops of glycerine (or oil) could have been added to it to give an extra glaze. **Royal icing** contains egg white. **Praline** is a crisp sweet made of nuts and sugar. **Butterscotch** is made from butter, brown sugar and flavouring.

Jaggery/*Gur*: The whiter the jaggery or gur, the more caustic soda (or even cheap detergent) has been used for its production.

Jams do not contain gelatine. However, recently the Indian

Lac Research Institute (ILRI) has been trying to introduce lac as a colouring in jams (and beverages, etc.).

Jelly is commonly made from gelatine. Few companies make it from vegetable gum and mark it 'vegetarian jelly'.

Lecithin is obtained from soya beans or eggs. It is used extensively in the food industry as an antioxidant and emulsifier, especially in chocolate. Some companies specify the source of lecithin on the wrapper. If it is not indicated, it is likely to be of egg origin.

Malt extract could contain 10% glycerol of animal origin. Used as an ingredient in processed foods such as enriched bread, chocolates, breakfast cereals.

Margarine: Imported margarine may be made from animal fat or fish oil. Margarine in India may contain emulsifying, stabilising agents and an antioxidant of animal origin.

***Mithai*/Indian sweetmeats** have edible silver foil called *varkh* applied on most varieties which makes them non-vegetarian. (Sweetmeat shops are always willing to accept even small special orders on which they do not apply *varkh*.) *Pethas* are treated with choona prior to being sweetened. *Vanaspati* is commonly used in making different sweetmeats like *laddoo, Mysore pak*, etc. as it is cheaper than pure *ghee*. *Barfi* is lacto-vegetarian unless stated otherwise, e.g. The Oberoi (New Delhi) specialise in *murgh ki barfi* (*barfi* containing chicken or another made of mutton). *Halwa* is the name of a fish in addition to it being a variety of *mithai*.

Mushrooms are the fruiting bodies of a group of fungi. The most commonly cultivated edible mushrooms available in India are the white button/*khumbi* and morel/*gucchi* variety. As oyster mushrooms/*dingri* 'trap' insects etc. for their sustenance, it has led to the misconception that all types of mushrooms are non-vegetarian.

Nutrients are added to some foods in order to restore some nutrients lost during processing or to enrich or fortify them. The fortifying vitamins in flour permitted under The Prevention of Food Adulteration Act are: Thiamine (B1), Riboflavin (B2), and Niacin (B3). Except for Riboflavin (B2) which could be of animal or vegetable origin, the other two are usually of mineral or lacto-vegetarian in origin. If added, Vitamin D is always of animal origin; and Vitamin A could be of animal or vegetable origin. The others are all vegan.

Paan Masala**, Spiced/scented chewing tobacco/*****Gutkha*****, Scented betel nut/*****supari*** can contain animal substances such as *varkh*, *kasturi* or some other animal fixative in its perfume. **Catechu/*Katha*** used in *paan* which imparts a red colour is obtained from the bark of a tree.

Sago/*Saboodana* is made from tapioca in small scale industries mainly situated in South India. The tapioca is soaked in shallow pools of water. At night hundreds (more likely thousands) of insects are attracted to this water and fall in — this makes the product loose its vegetarian-ness. Moreover, before processing, children crush the mass by jumping up and down in this dirty, muddy water! Ironically, *saboodana* due to its presumed purity is consumed during periods of religious fasting. Whitening agents like liquid bleaches and sulphuric acid may also be added to *saboodana*.

Salt is sodium chloride and is obtained from evaporation of sea water which is put through a pipe line and solar dried. In the process of making this **common/sea/solar salt** minute marine organisms die. This salt after refining with potassium iodate or iodide (mineral origin) becomes **Iodised salt** or **Table salt** which is recommended by Government and sold under brands like **Captain Cook** and **Tata**. The only anti-caking agent permitted under the Food Act to be added to table salt is aluminium silicate which is of mineral origin. **Black salt/*Kala namak*** and **Iron Fortified salt** are produced from common salt to which minerals have been added. If sodium chloride (**halite/rock salt**) is obtained from underground or surface deposits it is of mineral origin and becomes ***Kosher*** **salt**, however, it is not mined in India. **Purple salt/potassium permanganate**, a disinfectant, is of mineral origin and by mixing a pinch of it in water is used to wash foods such as salads.

Shellac/Lac is permitted as an ingredient, whereas the use of cochineal in foods and cosmetics is banned in India. It is particularly used in confectionery such as chocolate, e.g.

Cadbury's Gems and **Nutties**. A *lac* is 100,000 and that many lac insects are killed for 333 grams of shellac/lac. India is one of the largest producers of stick lac (nearly 20,000 tonnes per annuam) and claims to be able to meet the global demand.

Soft Cola drinks may contain ester gum as emulsifier/ stabiliser. Ester gum manufacture uses glycerol which can be of animal origin. Readers may be interested to know that The Earth Island Journal of USA has printed that although **Coca-Cola** refuses to reveal the contents of its drink, independent laboratory tests suggest that each can contains about 6.5 teaspoon of sugar, a jolting 40-72 milligrams of addictive caffeine, a pinch of *glycerine* and a splash of alcohol. Follow-up with the company in USA finally resulted in their admitting that glycerine (could be of animal or non-animal origin) in the form of glycerol ester of wood rosin is an ingredient of Coca-Cola.

Spirulina is a blue green algae grown in ponds and used as a protein supplement.

Starch is derived from corn, potatoes, tapioca, wheat and rice. It is used as a thickener in food products.

Sugar: Plantation white sugar derived from sugar cane as made in India is vegan.

Tea bags: The paper used in the making of tea bags is treated with wet strength resin, e.g. epichlorohydrin. This is manufactured from dichlorohydrin which in turn is a combination of glycerol (possibly of animal origin) and hydrochloric acid.

Vinegar is vegan unless made from wine, sherry or cider.

Varkh (silver or gold edible foil used as decoration on *mithai, paan, supari, chyavanprash*, fruit, found floating in bottles like those of *kesar* syrup (e.g. **Century's**) and in some ayurvedic formulations is made by placing small thin metal strips between ox-gut skin measuring 7 x 9 inches, bound together into a book of 171 pages and put into a loose calf-leather pouch. The leather and ox-gut being malleable stand intense manual hammering for up to eight hours till such time as the metal strips kept in between become extremely thin, thus producing the required foil which is carefully transferred between special paper for marketing. It is estimated that the *varkh* consumed on *mithai* alone by an average Indian middle class family during their life time would represent the use of ox-guts (intestines) from nearly three cows or bulls plus calf-leather comprising of one-tenth of a medium sized animal.

Even today in Germany small specialised enterprises produce gold leaf for decorative and technical purposes by manual methods. Packed in layers of ox-gut, the gold foil is beaten until it is only 1/10,000 mm thick.

Vitamins are added as nutrients to enrich processed foods. Vitamin D is always of animal origin; Vitamin A and Vitamin B2 could be of animal or vegetable origin. The others are all vegan.

Worcestershire sauce may or may not contain anchovies.

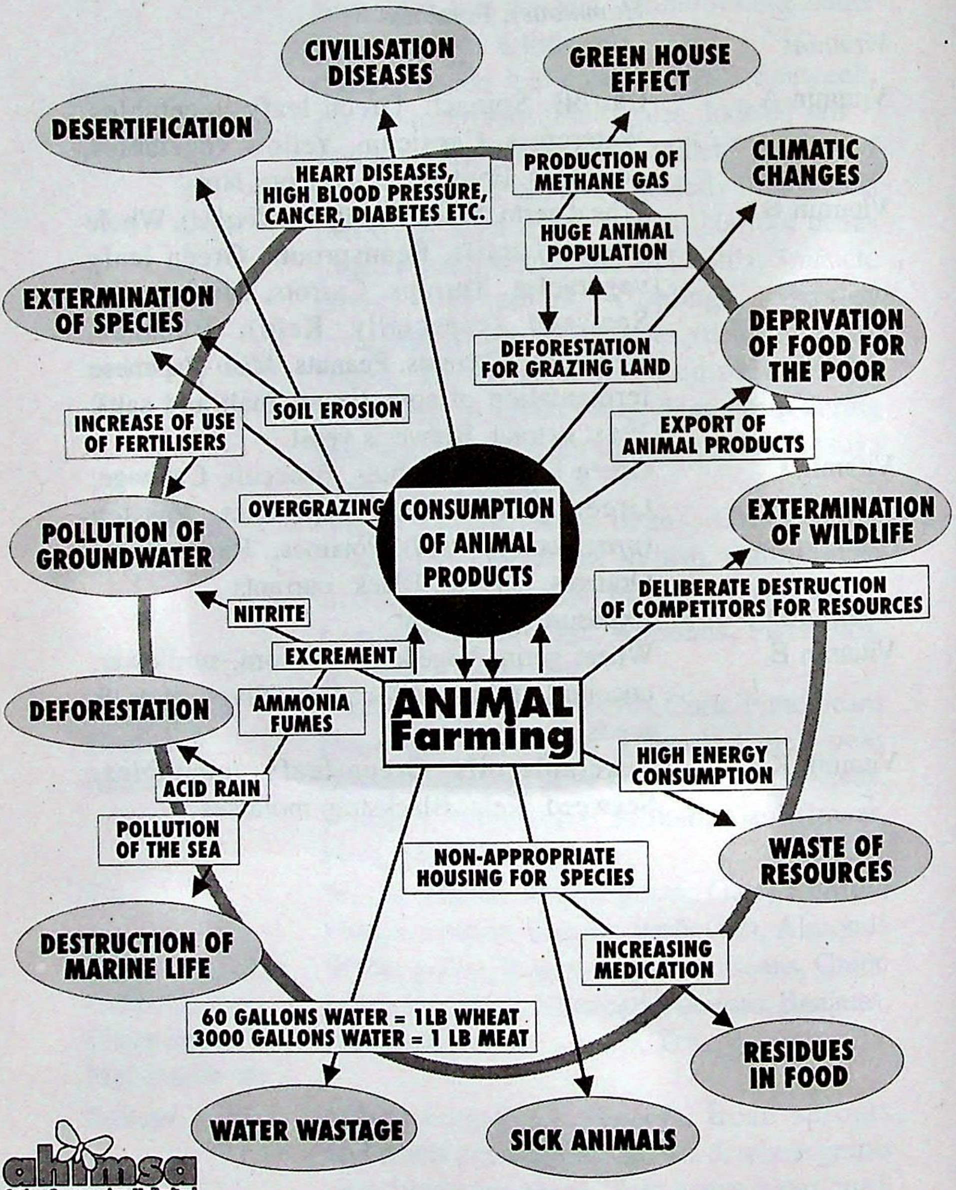
2.10 General Guidelines for some Vegetable Food Nutrient Sources for lacto-vegetarians

Nutrient	*Source*
Carbohydrates	Whole grains (e.g. rice, corn), Beans & pulses, Cereals, Oats, Wholemeal bread, Potatoes, Sweet potatoes, Pasta, Nuts
Essential Fatty Acids (linoleic and linolenic)	Vegetable oils (especially olive, also soya, corn, sunflower), Avocados, Nuts. Contrary to the widely held belief that fish oils are the only source of omega-3 fatty acids, edible linseed oil obtained from flaxseed in fact contains twice the amount of omega-3 acids. Besides rapeseed / canola and soyabean oils are also rich sources of omega-3 acids.
Fibre	Whole grains, Wheat germ, Beans & pulses, Oats, Vegetables, Fruit, Nuts
Minerals	
Calcium	Green leafy vegetables, Parsley (*pragmoda ajmood*), Watercress, Broccoli, Swedish turnip

	(similar to *salgan, knolkhol*), Figs, Oranges, Almonds, Brazil nuts, Soya milk, Tofu (soya bean curd, like *paneer*), Tahini/Sesame butter (*til* paste with a little oil),
Iodine	Garlic, Green leafy vegetables, Seaweed, Kelp, Mushrooms, Pineapples, Iodised salt
Iron	Whole grains, Wheat germ, Millet *(ragi/jowar/bajra)*, Beans & pulses (especially Pinto beans (Mexican, similar to *Rajma*), Haricot beans (dried French beans) and all Lentils, Spinach, Green vegetables, Cabbage, Parsley (*pragmoda/ajmood*), Prunes (dried plums), Dates, Dried apricots, Pumpkin seeds, Blackstrap molasses (thick dark syrup during refining of sugar from sugar cane), Tofu (soya bean curd, like *paneer*)
Magnesium	Whole grains, Soya beans, Green leafy vegetables, Cucumber, Radish, Cauliflower, Broccoli, Bananas, Prunes, Grapefruit, Lemons, Limes, Figs, Almonds, Pistachios, Walnuts, Cashew nuts
Phosphorous, Sulphur & Potassium	Whole grains, Wheat germ, Corn, Pinto beans (Mexican, similar to *Rajma*), Chick peas (*Kabuli channa*), Soya beans, Pumpkin seeds, Potatoes, Vegetables, Radish, Cauliflower, Fruit, Nuts, Yeast extract
Zinc	Whole grains, Wheat germ, Oats, Lentils, Pumpkin seeds, Sesame seeds (*Til*), Almonds
Others (Flourine, Copper,Cobalt, Chromium, Manganese etc.)	Whole grains, Pulses, Legumes, Beans, Green leafy vegetables, Seaweed, Potatoes, Bananas, Almonds, Brewer's yeast, Tea
Protein	Millet (*ragi/jowar/bajra*), Bean sprouts and whole grains, Beans/pulses & whole grains (e.g. beans on toast), Tofu (soya bean curd,

	like *paneer*) & rice, Soy milk & cereals, Tahini (*til* paste made with little oil) and pulse (e.g. *Hummous*), Potatoes
Vitamins	
Vitamin A	Carrots, Spinach, Green leafy vegetables, Watercress, Capsicum, Yellow vegetables, Tomatoes, Fruit, Dried apricots, Nuts
Vitamin B	Wheat germ, Millet (*ragi/jowar/bajra*), Whole grains, Lentils, Beansprouts, Green leafy vegetables, Turnips, Carrots, Mushrooms, Seaweed (especially Kelp), Bananas, Avocados, Currants, Peanuts, *Miso* (Japanese fermentation of soya beans, malt and salt), Yeast extract, Brewer's yeast
Vitamin C	Green leafy vegetables, Broccoli, Cabbage, Green peas, Green capsicum, Parsley (*pragmoda/ajmood*), Potatoes, Raw onions, Oranges, Guavas, Black currants
Vitamin D	Exposure to sunlight
Vitamin E	Wheat germ, Vegetable oil (corn, sunflower, coconut), Tahini, Avocados, Olives, Nuts & seeds
Vitamin K	Vegetable oils, Green leafy vegetables, Seaweed, Kelp, Blackstrap molasses

2.11 Your Meals — A Personal Choice?!


CIVILISATION DISEASES
GREEN HOUSE EFFECT
DESERTIFICATION
HEART DISEASES, HIGH BLOOD PRESSURE, CANCER, DIABETES ETC.
PRODUCTION OF METHANE GAS
CLIMATIC CHANGES
HUGE ANIMAL POPULATION
EXTERMINATION OF SPECIES
DEFORESTATION FOR GRAZING LAND
DEPRIVATION OF FOOD FOR THE POOR
SOIL EROSION
INCREASE OF USE OF FERTILISERS
EXPORT OF ANIMAL PRODUCTS
OVERGRAZING
CONSUMPTION OF ANIMAL PRODUCTS
EXTERMINATION OF WILDLIFE
POLLUTION OF GROUNDWATER
DELIBERATE DESTRUCTION OF COMPETITORS FOR RESOURCES
NITRITE
EXCREMENT
AMMONIA FUMES
ANIMAL Farming
DEFORESTATION
HIGH ENERGY CONSUMPTION
ACID RAIN
POLLUTION OF THE SEA
WASTE OF RESOURCES
NON-APPROPRIATE HOUSING FOR SPECIES
DESTRUCTION OF MARINE LIFE
INCREASING MEDICATION
60 GALLONS WATER = 1LB WHEAT
3000 GALLONS WATER = 1 LB MEAT
RESIDUES IN FOOD
WATER WASTAGE
SICK ANIMALS

ahimsa
Active Compassion Unlimited
c/o R F Wiesinger & Co, Maker Bhavan No 1,
New Marine Lines, Bombay 400020

2.12 Examples of products which did not qualify as 100% vegan or vegetarian:

Bonny Meal instant milk cereal weaning food due to vitamins of possible animal origin.

Carew Phipson filled up our questionnaire for ***Blue Riband*** gin, ***Blue Riband Duet & Tango*** gins, ***Gold Riband*** whisky and ***Black Riband*** rum but they did not give adequate information about the additives used by them in these products.

Kwality Biscuits due to the enzymes they use.

Khajuraho beer due to use of isinglass.

Spice Drop's Garlic instant spice extract because of the emulsifier (glycerine) utilised.

United Breweries Limited, the manufacturers of ***Kingfisher*** beer, have admitted that they use isinglass in the production of their beer; and Herbertsons Limited who manufacture ***Charger*** and ***Kalyani Black Label*** beer in addition to ***Bagpiper*** whisky, ***Bagpiper Gold*** whisky, ***Indian Salute*** whisky, ***Romonav*** vodka, and ***Royal Treasure*** red and white rums, have also indicated that their products are not free of animal substances.

Vintage cheese because the manufacturers were not willing to disclose the name of the rennet utilised.

Nestle India Limited's ***Kit-Kat*** chocolate becausethe manufacturers were not willing to fill up our questionnaire.

Balsara Hygiene Products Limited's ***Babool*** and ***Promise*** toothpastes which utilise glycerine from Wipro and Hindustan Lever.

Dabur Research Foundation's ***Dabur Dentacare*** herbal toothpaste which utilise glycerine from Hindustan Lever.

Bharat Kernels Pvt. Ltd. which purchases GMS (glycerol monostearate) from 'different companies' for its ***Prutina*** peanut butter.

Shramik Foods' biscuits which contains margarine from Hindustan Lever.

Tarla Dalal Foods' chocolate pie mix which contains the Dalda brand *vanaspati*.

Products which state 100% vegetarian but the manufacturers did not fill up **BWC** questionnaire:

Bambino	Pasta
Frolic	Jelly
Kellogg's	Breakfast cereals
Knorr	Vegetarian soups
Kwality Walls	Dairy Classic ice creams
Maggi	Vegetarian noodles
Nutrella	Soya chunks and granules
Top Ramen Smoodles	Noodles (marked 'Pure Vegetarian')

2.13 List of vegetarian (and vegan) market products

The following is the list of food products that our research, to date, has revealed to be free of any confirmed animal ingredients and have not been tested on animals. In addition, they do not use *varkh* which involves the use of the skin of freshly slaughtered animals.

2.13.1 Vegan products

Products listed in this section have been found to be acceptable to vegans on the basis of information provided by their manufacturers.

Lacto-vegetarians should note that these products are, by definition, acceptable to them also.

Name of Company	**Brand Name**	**Product**
Beverages		
Duncans Industries Limited	***Duncans*** *Runglee Rungliot* *Sargam* *Double Diamond*	Teas

Name of Company	Brand Name	Product
Hanuman Tea Company Ltd	***Taazi Hanuman Chai*** ***My Tea*** ***CTC*** ***Orthodox***	Teas
Ideal Food Products	***Ideal*** *Badam Thandai*	Syrup
Priti H Merchant	***Priti's*** *Sharbat Rose* *Kesar-Chandan*	Syrups
Weikfield Products Co. (India) Pvt. Ltd.	***Weikfield***	Drinking chocolate powder
Sonitpur Agro Industries (P) Ltd.	***Sonitpur***	Tea
Spicer College Products and Services	***Spicer's***	Soya hot drink Grape juice

Name of Company	**Brand Name**	**Product**
Yezdi Distilleries	***Bamboo Club***	Gin
	Efkay's	
	3 Stars Queen	Brandy
	Efkay's	Whisky
	Royal Lancer	Rum and whisky
	Three Feathers	
	London	Dry gin
	Yezdi XXX	Rum
Confectionery (sweets)		
Costa & Co.	***Dodol***	Traditional Goan sweet
Parle Products Ltd	***Parle Mango bite***	Sugar boiled confectionery
Spicer College Products and Services	***Spicer's***	Eggless sponge cake

Name of Company	**Brand Name**	**Product**
Cooking Aids		
Chordia Food Products	***Pravin*** *Al Garam* *Chatpat* *Pav Bhaji* *Sabji* *Sambhar* *Tea*	*Masalas*
Weikfield Products Co.	***Weikfield***	Baking powder Custard powder Mustard powder
Universal Oleoresins	***Spice Drop***	Asafoetida *(Hing)* Cummin *(Jeera)* Chillies

Name of Company	**Brand Name**	**Product**
		Ginger
		Cardammom *(Elaichi)*
		Garam masala
		Chai masala
		Saffron *(Kesar)*
		Saffron milk *masalas*
Ushodaya Enterprises Ltd.	***Priya***	Chilli
		Coriander
		Turmeric powders
Edible vegetable oils		
Ahmed Mills	***Sona***	Refined sunflower oil
	Postman	Refined groundnut oil
	Sunsweet	Double filtered groundnut oil
	Mastaan	Pure mustard oil
	Ami	Pure refined palmolein
	AO	Pure coconut oil
	Tilola	Pure *til* oil

Name of Company	Brand Name	Product
Ashwin Vanaspati Ind. Ltd.	*Korn-Drop*	Double refined corn oil
	Malkin	Refined sunflower seed oil
	Cocoshine	Double refined coconut oil
	Ruchida	Triple filtered groundnut oil
	Kripa	Double refined groundnut oil
	Indu	Pure coconut oil
	Ashwin	Pure coconut oil
Malpani Agro Products	*Utsav*	Triple filtered groundnut oil
		Super refined sunflower oil
Marico Industries Ltd.	*Saffola*	Edible oil
National Dairy Development Board	*Dhara*	Double filtered ground nut oil
		Refined ground nut oil
		Refined mustard oil
		Double filtered mustard oil
		Refined sunflower oil
		Refined rapeseed oil

Name of Company	Brand Name	Product
Parakh Foods Ltd	***Gemini***	Refined sunflower oil
	Samrat	Refined groundnut oil
Recon Oil Industries Ltd	***Cococare***	Coconut oil
	Tez	Mustard oil
	Tilsona	Sesame oil
T M M Mathalai Nadar Industries	***Aurum***	Groundnut oil
Instant Mixes		
Bijur Sooper Foods Pvt. Ltd.	***Sooper***	Ice-cream mix powder
Gits Food Products Pvt. Ltd.	***Gits***	*Idli, Rava Idli, Dosai, Rava Dosai, Vadai, Dhokla, Khaman Dhokla, Pakora, Sambar, Jilebi* mixes

Name of Company	Brand Name	Product
Tarla Dalal Foods	***Tarla Dalal***	Crispy *dosa, Idli, Khaman dhokla, Khatta dhokla* instant mixes
Weikfield Products Co (I) Pvt Ltd	***Weikfield*** *Cremelle*	Caramel pudding mix with topping
Weikfield Products Co (I) Pvt Ltd	***Weikfield***	Vegetarian jelly crystals
Jams, jellies, marmalades		
Mala's Fruit Products	***Mala's***	Jams Jelly Marmalade
Spicer College Products and Services	***Spicer's***	Peanut spread

Name of Company	**Brand Name**	**Product**
Processed foods		
Bagrry's India Limited	***Bagrry's*** High fibre health foods (contain honey)	Crunchy muesli Choco chip muesli Fruit 'N' Fibre cereal White oats Oat bran Special oat wheat cereal Germinated wheat porridge Germinated wheat bran Wheat germ Oat meal Brown rice
Hindustan Foods Limited	***Rozana***	Protein-rich soya chunks and granules
Leong's Food Products	***Leong***	Hakka Veg Noodles

Name of Company	**Brand Name**	**Product**
Spicer College Products and Services	***Spicer's***	Soya flour Soya vita Soya meat
Pickles, Pastes, Chutneys, Sauces		
Chordia Food Products	***Pravin***	Lime, Mango, and Mixed lime green chilli pickles
Ideal Food Products	***Ideal***	Mango pickle
Mrs N Fernandes	***Ferns***	Mango chutney Pickles: Lime, Chilli, Brinjal, Mango and Mixed Pastes: *Vindaloo, Tandoori, Biryani, Moolgatani*, Curry
Rustomji Edalji Kolah	***Kolah's***	*Chutney*, *Murabbo* All Pickles except Fish roe/*Garabh* pickle

Name of Company	Brand Name	Product
Sing Cheung Sauce Factory	***Sing Cheung***	Tomato, chilli and soyabean sauces
Sushev Agricultural Farms Pvt. Ltd	***Granny's***	Mango masala, Stuffed chilli, Mixed pickles, Mango, Mango pepper, Lime, *Khatta meetha* lime Oil-free pickles
Ushodaya Enterprises Ltd.	***Priya***	Sweet Mango chutney Pickles:*Amla, Avakaya,* Bitter Gourd, Citron, Drumstick, Garlic, Green chillies, Red Chillies, Ginger, *Gongura, Gongura* Red Chilli, Lime, Mixed Vegetable, Onion, Mango, Mango with jaggery, Mango Ginger, Cut Mango, Mango *Thokku*, *Vadu* Mango, Sweet Ginger, Green Tamarind Red Chilli, Green Tamarind, Tomato Pastes: Garlic, Ginger, Ginger and Garlic, Tamarind, Veg. Curry, Non-veg. Curry, *Biryani*

Name of Company	**Brand Name**	**Product**
Prepared snack mixes		
Chordia Food Products	*Pravin Maharani*	*Sev* *Manpasand chiwda* *Namkeen mixture*
Laxminarayan Best Chiwda	***Laxminarayan***	*Chiwda*
Soya milk and Tofu		
Spicer College Products and Services	***Spicer's Spiso***	Soya milk and tofu

2.13.2 Vegetarian products

Name of Company	**Brand Name**	**Product**
Biscuits and Cakes		
Jain Bakers	***Ovenpick***	*Khari* Butter cookies Cake
Parle Products Ltd.	***Parle-G*** ***Gluco*** ***Monaco*** ***Krackjack*** ***Cheeselings***	Biscuits
Breads		
Divya Foods Pvt. Ltd.	***Gardenia***	White and Wheatmeal breads Sugar Toastees
Jain Bakers	***Ovenpick***	Bread

Name of Company	**Brand Name**	**Product**
Jain Bakers	***Ovenpick***	Bread
Klassic Nutrients Pvt. Ltd	***Klassic***	Bread
Breakfast Cereals		
Good Earth Foods	***Farm House***	Breakfast cereal
Spicer College Products and Services	***Spicer's***	Granola
Cheese and cheese spreads		
ABC Farms Pvt Ltd.	***ABC Farms***	Processed Cheese, Cheese spreads, Natural soft cheeses: Camembert, Nablosca, Mascarpone, Quark, Roquefort, Mozarella, Natural hard cheeses: Gouda, Edam, Cheddar, Emmental, Tilsiter, Goat milk cheeses: Feta, French Basket

Name of Company	**Brand Name**	**Product**
Gujarat Coop. Milk Marketing Federation Limited.	*Amul*	Cheese spread
Kaira District Co-op. Milk Producers' Union Ltd.	*Amul*	Processed Cheese
Nilgiris Dist. Co-op. Milk Producers' Union Ltd.	*Aavin*	Processed Cheese
Confectionery (sweets)		
Kaira District Co-op. Milk Producers' Union Ltd.	*Amul*	Chocolates

Name of Company	Brand Name	Product
Parle Products Ltd.	***Parle***	
	Kismi	*Elaichi* bar
	Melody	Sugar boiled confectionery
Cooking Aids		
Ashwin Vanaspati Ind. Ltd.	***Rasada***	*Vanaspati*
IVP Limited	***Lion***	*Vanaspati*
	Peacock	Bakery shortening
Morvi Vegetable Products Limited	***Ranjit***	*Vanaspati*
Dairy Products		
ABC Farms Pvt. Ltd.	***ABC Farms***	Standard & Pasteurised Milk, Whipping Cream, Pasteurised, Salted & Unsalted Butter, Buffalo & Cow Ghee, Plain Yogurt, Yogurt Culture, Lemsi lemon *lassi*, Kesar *Shrikhand, Paneer*

Name of Company	Brand Name	Product
Kaira District Co-op. Milk Producers' Union Ltd.	*Amul*	Butter, Milk powder
Karachi Sweet Mart	***Karachi Sweet Mart***	*Sev,* Dry fruit, Special *kaju-pista*, *Mawa* and *Malai Barfis, Kaju* roll
Parsi Dairy Farm	***Parsi Dairy Farm***	Milk drops, Indian sweetmeats, *Suterfeni, Jelebis, Laddoos, Surti* biscuits, *Surti khatai, Sonhavati, Lassi,* Potato wafers, *Farsan, Chura,* Butter, *Belgaum ghee, Mawa* cake, *Sonpapri, Sonhalwa,* Butter *ghee,* Cream, Cottage cheese/ *paneer*, *Mora mawa*, Mixed drops, Cow's *ghee, Gulab jamun,* Flavoured milk, Milk, Curd *matki, Rajkoti peda,* Yoghurt cup, *Shrikhand, Chaki ka mawa,*
	Masala milk,	*Kaju* rock, Almond rock
Ice-creams and *Kulfis*		
Gujarat Co-op. Milk Marketing Federation Limited	***Amul***	Ice-cream except *Rajbhog* variety which contains honey

Name of Company	Brand Name	Product
Maharashtra Dairy Products Manufacturing Co.	***Baskin Robbins***	Ice-creams, *Kulfi* and related concoctions
Parsi Dairy Farm	***Parsi Dairy Farm***	*Kulfis*, Special *malai kulfi*
Sweet Home	***Natural***	Ice-creams, *Kulfi*
Instant Mixes		
Gits Food Products Pvt. Ltd.	***Gits***	*Gulab jamun* mix
Weikfield Products Co. (I) Pvt. Ltd.	***Weikfield***	Ice-cream mix powder
Miscellaneous		
Dharmatma Ayurveda Rasashala	***Chyavanprash***	Ayurvedic food supplement (contains honey)

Name of Company	Brand Name	Product
Snacks		
Jain Bakers	***Ovenpick***	*Pattice*
Soups		
Gits Food Products Pvt. Ltd.	***Gits***	Tomato, Mixed vegetable, Green peas, Onion, Spinach, Hot and sour vegetable soups
	Cofco	Vegetable corn and Plain corn soups

Chapter 3:
Attire and Accessories

> *When I founded* **Beauty Without Cruelty** *(International) a campaign was launched against the trapping of wild animals for their fur. Anyone who knows of the torture inflicted on literally millions and millions of creatures each year to supply coats, and also of the mental distress and the psychological disturbances evident in yet millions more annually who are caged for "farmed" furs, surely cannot keep silent.* **Beauty Without Cruelty** *made public protests and recommended that humane alternatives should be encouraged by all possible publicity.*
>
> *After an initial investigation, which still continues, the campaign soon extended to beauty and toilet preparations. It did not take long to discover that not only are ingredients sometimes revolting but, worse, they are commonly the products of great cruelty — called commercial exploitation.*
>
> — The Rt. Hon'ble Muriel, Lady Dowding

With this chapter we begin our treatment of the subject of the exploitation of animals for purposes other than our food. The chapter, specifically, deals with the exploitation of animals for the sake of our attire (things we wear like clothing, footwear, belts, headgear, jewellery, watches) and accessories (things we carry around with us like purses, wallets, bags, and briefcases).

What are some of the materials that we exploit animals for to provide for our attire and accessory needs? Leather, wool, fur and silk are the most common. In fact, in the Indian context, the relevance of this chapter is for the ubiquity of leather and silk in all these articles. If leather and wool are examples of materials which subsidise the meat industry, the latter two — fur and silk — are materials that represent an independent motivation for killing them.

3.1 Leather

It would not be wrong to say that the entire leather industry survives on the demand for leather footwear.

It is unfortunate that the strictest advocates of vegetarianism in the world's history have seen nothing worthy of comment, criticism, or condemnation in the use of leather.

3.1.1 *Ahinsak* leather

Up until the time of Mahatma Gandhi, the concept of *ahinsak* leather was absent. He was the first one to discriminate between types of leather depending upon the circumstances of their origin. Indeed, he also introduced the idea of *ahinsak* honey on the same lines. Both these *ahinsak* products are characterised by the absence of the wilful and conscious intent of predation when obtaining the substances. Therefore, people of Gandhian persuasion or those who are aware of the actual source of leather strive to buy only *ahinsak* leather from stores like the *Khadi Bhandar*. This option is chosen on the basis of the claims of the manufacturers (*Kora Kendra*) and marketers of *ahinsak* leather, that such leather is obtained only from non-slaughtered animals, *implying* that the animals have died a natural death. While the intentions and sincerity of such consumers are truly laudable, facts reveal that their faith in the manufacturers' claims is being repaid by deceit. It is quite obvious that it is a perversion of truth to call the death of the *ahinsak*-leather animals 'natural'. **BWC**'s investigations prove that a very common source of the hide for *ahinsak* footwear is dairies! This fact incriminates both the leather and the dairy industries. Aren't dairies supposed to be places where the only activity is to milk animals? Those animals obviously have to be kept alive to be milked. Then why are dairies a common source of hide, which is a product of dead animals? How does an industry that relies on live animals become a supplier of dead ones? Let us think about unless we wish to use the hide of uneconomical male calves intentionally starved to death. Or may be the skins of animals put to death in vivisection laboratories, or the skins of animals, including dogs 'mercy killed' in veterinary hospitals. Municipalities make contracts with *Kora Kendras* to lift all dead animals which include few natural deaths and hardly any road accident victims. Over and above which when they run out of leather they have no qualms of purchasing it from the open market, the source of which is no other than the slaughter house.

3.1.2 Footwear

Footwear is the most common application for leather. It is also the only use of leather that is defined by everyone, even vegetarians, as a need. The average leather footwear utilises several animals' skins: tough cattle hide for the sole (although 90% soles of footwear made in India are of non-leather materials), thinner and differently tanned and processed calf leather (could be substituted with other skins like that of reptiles or even dogs) for the upper, still thinner goat skin for the inside lining and if a moulded rubber or polymer sole with heel has not been utilised, machine pressed leather fining made into a leather board for giving appropriate strength and flexibility could be placed in between the outer and inner soles.

Shoes

Canvas is a very good material for shoes — it breathes, is light in weight, comfortable to wear, washes in plain soap and water just like clothes, is inexpensive, and is not a petroleum-based product like synthetic leathers are.

People who consider canvas inadequate for 'formal' occasions like interviews, marketing and sales, presentations, etc., but don't want to wear real leather will be glad to know that there are always non-leather alternatives available in the market. Ask at any shoe store for non-leather footwear — the attendant will be very likely to know what you mean, and will more than likely pull it. And let us stay safe and avoid so-called *ahinsak* leather too out a couple of varieties for you possibly from their monsoon range. These are made from a rexene-type of material called leather cloth which if of a good quality is indistinguishable from leather in looks, unless closely inspected; the soles of such footwear are very likely moulded rubber. Their disadvantage is that they don't 'breathe' as well as natural leather, so synthetic-leather shoes may prove uncomfortable for some. But at such times, think of the discomfort a cow must feel at having her throat slit open. Shouldn't she be allowed to breathe as well? Therefore, let us stick with the synthetic leather, making sure that both the sole and upper are non-leather. The labels *Made from man-made materials* or *Man-made Upper* and *Man-made Sole* on many shoes also indicate that the material is synthetic.

Canvas

The humble canvas must be given the same importance as was given to *khadi* by Gandhiji, on the grounds of its simplicity, its inexpensiveness, its comfort, the fact that it is not a petroleum product (like rexene). How can a piece of cloth be considered good, he asked, if it creates unemployment, impoverishment, enslavement to Manchester, however good it may look, however polished its appearance? Similarly, shouldn't we also ask ourselves how a leather shoe can look good if great brutality has gone into its production? Shouldn't we remind people who point out that canvas shoes look sloppy for formal occasions, that looks, which are subjective anyway, hide a lot of deeds, and that we consciously avoid leather and see nothing wrong in canvas. Sloppiness in looks lies in the eyes of the beholder. The leather wearer must be reminded that he should look beyond the appearance of the shoe and into the conscious decision that has motivated the canvas-shoe wearer. Such a rebuttal usually draws a very respectful response.

Chappals

Chappals can be deceptive in their non-leather content. It is obviously not difficult to make out if the sole is made of rubber or leather and to a fairly good extent a person can also distinguish on close inspection whether the upper and inner sole lining is made of leather or not. But, what is difficult to know is the material used in between the outer sole and inner sole which is not visible. This very often is a leather board which looks similar to and is stiff like cardboard but is actually machine pressed leather fining. As it is impractical to cut open *chappals* to check if they contain leather boards, one has to rely on the word of the shopkeeper. However, if the sole is of a moulded variety (usually with heels) it would not necessitate the use of a stiff material in between the inner and outer sole.

Slippers

Jute slippers: These slippers made entirely of jute are usually available at jute products exhibitions and at *Khadi* outlets like the Khadi Gramodyog Bhavan, Mumbai. They are very comfortable to wear but cannot be worn in wet conditions.

Rubber or plastic slippers: The humble '*Hawaii*' *chappal* is still a very good thing to wear, especially in wet conditions. It may not be considered suitable for formal occasions, but if worn clean and carried properly, should be worn with as much pride as leather footwear users possess for the reasons discussed in the section above.

Rexene (synthetic leather), PVC footwear: These are commonly available at the regular shoe shops. Special care needs to be taken to find out if they are totally free from leather.

3.1.3 Other leathers

Around 1975 an Animal By-products Utilisation Centre was started by the Municipal Corporation at Madras (Chennai) for processing and manufacturing exportable items from stray dogs' skins. The market for dog leather is not good if the purchasers are told that the leather is from a dog. It is therefore passed off as just leather.

Leather from rats or rat skin is also used to manufacture fine leather goods.

Fish skin especially leather processed from salmon, shark, catfish, tuna, etc. is used as a substitute for snake and lizard skins.

'Rain forest leather' is actually leather from cows who were grazed on once-dense jungle in South American countries.

The Central Leather Research Institute (CLRI) organise a Leather Fair in Chennai every year. They try their best to promote the use of leather. In 1998 they organised a fashion show in which leather skirts, blouses, shirts, vests, blazers, trousers, bermudas, shawls, scarves, bikinis, etc. were displayed. This inspite of the All India Survey of Raw Hides made by the CLRI which has stated way back in 1982 that the population of cattle in relation to human population is decreasing fast having come down from 44% to 27% from 1951 to 1982.

3.1.4 Crocodile farming

In India crocodile breeding started as a conservation measure. The idea was to release mature crocodiles into the wild. The breeding project has been successful, rather over-successful, but the crocodiles have not been released into the wild as originally planned due to various reasons, particularly as it is apprehended that they would reduce the fish population. As the crocodiles grow in numbers at the various breeding centres in the country, pressure is building up by vested interests to allow 'harvesting' them for their skins to make ladies' shoes and handbags, wallets, belts, watch straps, and such vanity items. **BWC** keeps a constant vigil and obtains periodic assurances from the Government of India that crocodile farming will not be permitted. Crocodiles on farms are killed in a most brutal manner called 'nape stab and pith' where a worker stands on the crocodile's head and another on its tail to immobilise it. A sharp chisel is then forced between the base of the skull and the first vertebrae to stun the animal before a narrow rod is inserted into the skull to destroy the brain.

3.2 Fur

As far as the quality of suffering goes, the substance in our attire that is of grave concern is fur. Next to food, fur is probably the main reason *for* which animals are killed in great numbers, and in many instances in a far more terrible manner than food animals. While both meat and fur can be dismissed as unnecessary for our survival, one may excuse those who still defend the need for meat in their diet, on the grounds of thoughtless slavery to tradition and of ignorance of facts. The use of fur, however, cannot be and is not defended even by its producers who commercially gain, and users, as a necessity. They very well know that furs satisfy only vanity, a very insensitive desire for physical luxury, not a 'need' in any sense of the word. The production of veal and the method of roasting pigs alive after beating them with rods to bring the blood to the surface are instances for food production that are akin to the nature of demand in the production of fur which surpasses intense cruelty.

BWC International headquarters initiated the anti-fur and trapping movement in England way back in 1959. Later it spread to other countries and has been taken up seriously by many organisations world-wide. Although **BWC** is totally anti-trapping, for years the organisation has been working on the so-called humane trap standards and has influenced Governments particularly with regard to a so-called international trapping standard being promoted by ISO. **BWC** also approached the Director, Food & Agriculture, Bureau of Indian Standards concerning India's stand. A detailed representation based on general, procedural, scientific and legal grounds was submitted pointing out how important it is that India votes against the proposed standards. Particularly as it would be in keeping with our country's laws prohibiting trapping under The Wildlife (Protection) Act, 1972 (as amended up to 1991).

If from the wild, fur of animals is obtained illegally and through terribly cruel trapping methods. Standardising traps can never be the answer — abolishing them is — therefore approving specifications would be like condoning trapping, an action no different to accepting so-called humane slaughter. Traps and snares are laid in forest areas only to be checked days or weeks later. Meanwhile the trapped creature caught in the powerful jaws of the trap (may not even be a fur bearing animal in which case is 'trash' for the trapper) suffers intense pain, broken bones, terror, starvation, exposure to elements, etc. often resulting in hideously chewing its own trapped limb in a bid to escape. It is the same all over the world: fur is synonymous with cruelty for vanity.

Fur obtained from 'farms' or 'ranches' as they are termed are undoubtedly also products of cruelty. The animals are specially bred only to be killed through strangulation, gas or electrocution. For example rabbit fur is used for a wide range of products like footwear, handbags, caps, hats, coats, mufflers and gloves. These items are commonly seen displayed by shops in hill stations and at Kashmir emporiums.

In 1990 **BWC** discovered that mink coats were being sold by furriers in Delhi and Mumbai. On making enquiries it was found that mink was imported into India, mainly from USA and Canada, as 'rags' or 'shoddy wool' or 'pre-mutilated woollen rags'. Assurance was given by the concerned Government authorities that such illegal imports would be prevented.

Fake or simulated fur as it is known is the alternative, however, there are many who do not like to wear this fur either as it reminds them of animals' pelts. During the World War deer fur was used worldwide in life jackets but it no longer so. However, the drummers of the Indian Army at the Republic Day Parade have leopard skin trimmings on their uniforms although they could as well utilise fake fur.

3.2.1 Rabbit farming

The rabbit was the first animal farmed in India for its fur. A new strain of rabbit, developed in the US is exploited. State Governments also encourage farmers to take up rabbit breeding as a commercial activity.

At the Central Sheep & Wool Research Institute at Garsa in Kulu District, soon after killing the rabbit fur is removed like taking off a shirt by holding its hind legs and pulling the skin down. The Indian Council of Agricultural Research is introducing this activity not only in Himachal Pradesh, but also in Jammu & Kashmir, West Bengal, Tamil Nadu, Karnataka, Andhra Pradesh, Maharashtra and other climatically favourable places in the country. The fur is converted into garments, bags, purses, sandals, caps, gloves, etc. The industry produces various novelty items such as the 'lucky' rabbit's foot. It is unfortunate for the rabbit that its ears, teeth, tails, and even rumps are made into ornaments, garnishments and toys.

The efforts of rabbit breeders are also being promoted by a number of universities which sponsor rabbit conferences, seminars projects and courses. It is both tragic and ironic that such institutions of 'higher learning' should be providing instruction in torture and killing and contributing to the incarceration of sentient beings.

3.3 Silk

One's clothing can be as spartan as Gandhiji's attire of a white homespun cloth wrapped around oneself, or as thoughtlessly insensitive as silk clothes and leather jackets. From *khadi* to silk, one travels the entire range of clothing representing stark utilitarianism at one end and cruelty-based vanity at the other.

For most Indian women the use of silk has become a status symbol. Soft, smooth and shimmering silk is perhaps the most attractive textile man has ever created. More than two thousand years ago, this fabric was imported from China, hence in Sanskrit it was known as *Chinanshuk*. The method and source of its production was a very highly guarded secret. May be because it involved the killing of millions of lives.

However, what do we do if our uniform involves compulsorily wearing say a silk sari, leather shoes or some thing else of animal origin? We should first muster support from like-minded colleagues, then speak to the management explaining our ethical stand and at the same time find and show a very good non-animal origin alternative. For all we know, the management may get impressed enough to introduce our suggested alternative in place of the animal product.

3.3.1 The making of silk

The filament of silk is what a silkworm spins its cocoon of and is constructed as a shell to protect itself during its cycle of growth from caterpillar to chrysalis to moth.

The female moth lays about four to six hundred eggs. The eggs hatch in about ten days and the larvae (one-twelfth of an inch in length) emerge. They are fed on mulberry leaves for about twenty to twenty-seven days, till they are fully grown (three to three and a half inches in length). A fully grown caterpillar emits a gummy substance from its mouth and wraps itself in layers of this filament to form a cocoon in two to four days. The caterpillar develops into a moth in about fifteen days. To emerge it has to cut through the cocoon — thereby ruining the filament of the cocoon.

Hence, to save the filament from being damaged, the chrysalis is either immersed in boiling water, passed through hot air or exposed to the scorching heat of the sun's rays, thus killing the lives inside. The long, continuous filament of the cocoon is then reeled. *To produce one hundred grams of pure silk, approximately fifteen hundred chrysalis have to die.* Particular chrysalis are kept aside to allow the moths to emerge and mate.

After the female moth lays eggs, she is *always* mercilessly crushed to check for diseases. If she appears diseased, the eggs laid by her are immediately destroyed.

Generation after generation of inbreeding has taken away the moth's capacity to fly. After mating, the male moths are dumped into a basket and thrown out. It is a common sight to see crows picking at them outside silk manufacturing centres.

3.3.2 Varieties of Silk

The country's largest cocoon market is in Ramanagram, near Bangalore. The Central Sericultural Research and Training Institute, Mysore, have with the help of Japanese experts developed the bivoltine variety of silkworms with which the farmers are being lured and the Central Silk Board has plans to promote them in other silk rearing States like Andhra Pradesh, West Bengal, Jammu & Kashmir, Uttar Pradesh and Tamil Nadu.

India produces four varieties of silk obtained from four types of moths. These are known as Mulberry, *Tussar*, *Eri* and *Muga*. Mulberry is also produced in other silk producing countries like China, Japan, Russia, Italy, South Korea etc., but *Eri* and *Muga* are produced only in India. The *tussar* silk is often produced by the caterpillar of a wild silk moth that is found in rain forests. Unlike mulberry silkworms, these caterpillars are rarely successfully cultivated in captivity, so the cocoons are often gathered from the wild.

Man-made materials that look some what like silk are known as Artificial Silk (Art Silk). Of these, rayon (viscose) is of vegetable origin; whereas nylon and polyester (terene) are petroleum products.

These could be Pure Silk:

chania-cholis and *gharcholas*
kameez and *churidars/salwars*
chunnis/duppatas and *odhanis*

saris, petticoats and blouses
pooja clothes (like *dhoti* and *kurta*)
kafnis, soorvals, sherwanis
mojadis (open shoes)
skirts and dresses
suits, jackets and coats
shirts
dance costumes
ties
nightwear and underwear
handkerchiefs and stoles
stockings, scarves and gloves
lining and trimming for various clothes
headgear such as caps and hats
ribbons
handbags
curtains
upholstery and cushion covers
tablecloths, mats and napkins
bed linen and bedspreads
lampshades
carpets and wall-hangings
typewriter and printer ribbons
cords with tassels on traditionally designed
gift envelopes
embroidery thread and embroidered items
thread used for surgical sutures

3.3.3 The silk content of some materials

Once woven, silk is known by different names depending on the weave, style, design and place where it is woven. In the following selections, are put together the most well known materials according to their silk content.

Caution needs to be taken with regard to *zari* (gold or silver brocade). The yarn used for this can be silk or polyester. For real gold *zari*, silk yarn is almost always used.

100% Silk Materials

Boski
Khadi silk
Organza
Pure chiffon
Pure crepe
Pure *gaji*
Pure georgette
Pure satin
Raw silk

Matka silk is also 100% pure silk. In this, the yarn in warp is the usual silk yarn, whereas the yarn in weft is obtained from the cocoons that are cut open by the moths as they emerge. Later after they have laid eggs, these moths are crushed to death. Recently with a view of selling this silk under false pretences of it being *ahinsak* or involving no killing, it is being marketed as *Endi* silk.

100% Silk Saris

Baluchari
Banarasi (*Varanasi*)
Bangalore
Belgaum
Bhagalpore
Dhakai
Dharmavaram
Endi
Jaipuri
Jamevar Shagun
Kashmiri
Kanjivaram (Kanchipuram)
Khambhat
Kosha
Matka

Murshidabad
Mysore
Paithani (of Maharashtra)
Panetar
Paper
Patola (of Patan, Hyderabad and Orissa)
Pocham Palli
Tanchhoi
Tant
Temple
Tussar
Vallkalam

100% Silk or 100% Cotton Saris

Calcutta
Gadhwal
Madurai
Shantiniketan
Irkal saris from Narayan Peth (Andhra Pradesh) can be 100% silk or part silk and part cotton.
Venkatgiri saris may be in all cotton or part silk and part cotton yarn.

Saris having silk yarn in warp and cotton yarn in weft

Chanderi
Doriya
Maheshwari Saris of Madhya Pradesh
Puneri (Pune)

Printed Handloom
Tissue
Venkatgiri
Manipuri Kota, *Munga Kota* and *Zari Kota* saris have silk and cotton yarn.

Artificial Silk materials which can also be made from man-made fibres are

chiffon
chinon
crepe
gagi
georgette
satin
tabby
taffeta
velvet

Cheaper quality of *tanchhoi* can contain silk yarn in warp and artificial yarn in weft.

The Japanese and Indian materials known as China Silk (not Chinese Silk) is not pure silk but *polyester*.

Many *100% polyester* saris also look like silk particularly if they are in traditional designs and deep colours like purple, green and magenta. The first polyester brocade (*zari*) sari in silky finish woven on handloom by weavers in Varanasi was the result of four years research by **BWC**. In spite of this know-how being available, due the reluctance on the part of weavers and insufficient public demand, the saris are not commercially available. In fact, the annual All India Saree Weavers Festivals hold exhibitions to promote silk sarees at low prices.

3.3.4 A Test to Determine a Material's Silk Content

Remember, it is a totally wrong impression that if a material is cheap it has no pure silk in it. It is advisable to check oneself and not rely on the shopkeeper's word. If you would like to know what yarn is used in a particular material, test in the following way: (As shopkeepers generally do not allow the silk test by burning to be performed on their premises, a few threads could be asked for and burnt at home.)

To identify silk, you must burn some yarn. It is very important that a few threads from the warp, a few from weft and the *zari* thread stripped off the metal are individually checked by burning. Since human hair also burns like silk, it would be easier to learn by burning some fallen hair! Hold a strand together between tweezers and burn it. Observe carefully how it burns. When it stops burning, a very tiny (pin-head size) ash ball will be left behind. Rub it between your fingers and smell the powdered ash. The smell of burnt hair, silk, wool and leather is identical and the way it burns forming an ash ball, will also be the same. If the fibre is cotton or rayon, it will quickly flare up in flames and will not form any ash ball nor will it smell like burnt hair. If the yarn tested is a petroleum product like nylon or polyester, it will burn forming a tiny, hard, glass-like bead.

3.3.5 By-products of Silk Industry

Waste pupae are used as animal feed. Silk oil and silk powder are used by the cosmetic industry in products for moisturising and conditioning the skin and hair, in styling mousses for hair, and in some face powders and eye shadows. They are also used in the making of certain soaps.

In a new venture, the bark from mulberry trees which are annually pruned is utilised for making so-called 'eco-friendly' paper. The production and use of this paper adds value to mulberry plantations thereby indirectly supporting silk production.

3.3.6 Another good reason for not using silk

A new dimension involving child labour for silk production has been unfolded: for generations, poor people of Kancheepuram have for a couple of thousand rupees mortgaged their 10-12 year old children to work for the silk industry. Also, it has been reported that it is a practice for contractors to fleece farmers in Jammu and Kashmir by purchasing silk cocoons at very low prices.

3.4 Wool

3.4.1 Sheep farming

Australia supplies eighty per cent of the world's wool. Merino sheep are specially bred to have wrinkly skin resulting in extra wool production but often causing death due to heat. In order to keep the animals free of flies and infection, lambs tails are docked and huge strips of flesh from their backs removed. Shearers work very fast and nick animals often. When wool output lessens, the animals are shipped live to the Middle East for slaughter. In tightly packed conditions for up to a month, those that survive the nightmare of wallowing in their own wastes, suffer injuries, sea-sickness, diseases, and many become blind due to a build-up of ammonia as a result of poor ventilation. Those born en route are of course trampled to death.

Sheep in India also contribute to our wool consumption. Sheared regularly, long before their natural life span, when they no longer produce sufficient wool to be economical, they are sent off for slaughter. It is but obvious that the meat industry is as dependant on the wool industry as it is vice versa. Just like when cattle are sold to butchers, the value of the leather is considered, when sheep are sold the fleece is paid for. This clearly proves that the animals are killed for their meat and wool. Wool is *not* a by-product of the mutton trade.

As it is possible to extract wool from sheep without killing them, the use of wool has been considered with some leniency in this publication when compared to leather and fur. However, this is not to say that its use is encouraged in any way, in fact it is discouraged by **BWC**.

3.5 Coral

Coral reefs sustain colonies of millions of tiny animals called coral polyps which have soft, sac-like bodies. It is said that a coral reef is home to one in every three fish and about 25% of the underwater species existing in the area. Like in other countries, in India too the hard skeleton of the coral reefs are mined for coral. (India also imports precious red coral from countries of the Mediterranean.) As coral reefs grow at an extremely slow rate of 1 to 2.5 cm a year, mining destroys not only the work of centuries in a matter of hours but kills countless lives. Even dead coral reefs are a home to a multitude of marine creatures. Coral is used in jewellery and also for shop window displays, as a 'natural' surrounding in fresh water aquaria, ayurvedic medicines, and also has a religious use as a gift to the dead as it is believed to keep evil spirits away.

Coral, poached off the Tuticorin coast, we understand is illegally used as building blocks in place of granite, raw material for the preparation of lime, mortar and cement and for the manufacture of calcium carbide. Calcium (lime/*choona*) used for gas welding and building houses is made from shells or limestone, however, that which is produced in Tuticorin is considered to be the best because it contains coral. Illicit mining of coral reefs is done under the pretext of taking out only worn-out corals called finger-jellies.

3.6 Pearls

There is literally a one in a million chance of finding a *natural* pearl. It could take as many as 1,00,000 oysters to produce a single good pearl necklace. When a piece of grit embeds itself in the soft body tissue of an oyster, it wraps it in a nacre which forms into a natural pearl. To simulate this natural accident, man uses a pair of surgical tongs to hold the valves open, makes an incision in the oyster's soft body, and puts some gravel inside. (This gravel is a bit of shell/tissue from a freshly sacrificed life.) The pain on getting a splinter under our skin is very a mild form of what the pearl oyster is made to suffer. An oyster is liable to die while being incised or falling a prey to fouling and boring organisms while secreting the nacre. Even if it does survive these two steps, it has only a 10% chance of getting through unscathed during the pearl removal which can be after as long as seven years of pain and agony — only to produce a single *cultured* pearl. Only 40% of the pearls obtained are marketable, out of which 5% turn out perfectly spherical and fetch a good price. Thus each and every pearl, whether cultured or natural, represents hundreds and thousands of shells being opened up and discarded, resulting in the death of a great number of oysters. Although Hyderabad is considered as the biggest pearl retail market in the world, it does not produce a single pearl. 70% of pearls are worn as necklaces and chokers.

3.7 Important facts about common clothing and accessory items

'Eco-friendly' garments and accessories: These may include silk and wool garments, dyes like lac, and accessories like shell ornaments. However, fabrics are also made from **plant fibres** such as jute, banana, pineapple and wheat leaves. Vegetable dyes like turmeric and pomegranate are often used and accessories from coconut shells and rice straw are also available. ***Tencel***, a new man-made fabric made from cellulose (plant origin) is extremely soft and biodegradable. Bags and hats made from straw are also widely available.

Embroidery and Needlework: The thread used for these can be of silk/*resham*, wool, cotton, polyester, etc. Sometimes richly embroidered saris, garments, tapestry, etc. are embellished with items such as silk *zari*, pearls/*moti*, shells, beads made of shellac or bone, etc. The embroidered work could also include trimmings such as lace, tulle/net, rosette, frill, braid, piping, tassel, ribbon, chenille, cord, brocade, etc. made of silk, wool, rayon, nylon, polyester or leather, even if on cotton or non-animal fabrics. Similarly, decorative buttons on an attire and even clips, pins and cuff-links could consist of shells, pearls, shellac, etc. For example, the **Lacoste** polo shirt always has buttons made of mother-of-pearl sourced from the Pacific Ocean. Trimmings on dresses may be made of animal hair like horse hair some times flecked with feathers.

Exotic leathers, skins, hides: Expensive shark, ostrich pig skin and other leathers are obtained by specially breeding these creatures for slaughter.

Fabrics made from natural fibres such as jute, sisal, hemp, pineapple, etc. can easily replace silk, wool, fur and leather. For know-how on jute/synthetic blends of knitting yarn approach the National Institute of Research on Jute and Allied Fibre Technology. For information on pineapple leaf fibre contact The South India Textile Research Association. When purchasing fabrics by the metre (or saris) it is good to make it a habit to ask to see the manufacturer's stamped details on the inside of the roll which indicates usually percentage-wise the fibres utilised. In case of hand woven/printed/painted materials, animal substances could have been utilised, e.g. beeswax for *batik* and *bandhani*/tie-dyeing on silk or other fabrics.

Feathers are used as trimmings on headgear and as padding of garments. As long as plumage is accepted for adornment and decorative purposes, over and above those which come from farmed birds, the illegal traffic in wild bird feathers will continue.

Floss: Waste silk fibres. Also mass of fibres from cotton or other plants.

Furs and Pelts are used for coats, caps, garments, trimmings, linings and handbags. An average of forty fur-bearing animals are gassed, electrocuted, snared, trapped or strangled for a single ladies fur coat.

Jewellery and Accessories (beads, buckles, buttons, cigarette lighters, combs, eye glasses/spectacle frames, hair clips/slides, bracelets, brooches, cuff-links, tie-pins, etc.) can be made from bone, horn, ivory, tiger nails, elephant/animal hair, pearls, shells, tortoise shell, butterflies, scorpions, insects, feathers, etc. or these products could form part of the finished item, e.g. a tiger (or big cat) nail studded with diamonds, set in gold, and converted into a pendant. **Enamel/*Meenakari*** work as found in Rajasthani jewellery and artefacts is done on metal, stone and glass. The process involves firing a special decorative paint which contains varnish or resin. The paint and/or varnish and resin could very well contain animal substances. Kolhapuri **shellac-filled gold beads** form part of Maharashtrian traditional jewellery. Maharashtrian brides wear ***nath*** and other ornaments like ***chandrakor***, ***tanmanikhod***, ***chinchpeti***, ***gajra*** which may be set with pearls. Bengalis wear **shell/*shank* bangles**. Gujarati brides wear **ivory bangles** called ***chudas***. ***Navratan* rings** or nine gem rings usually have topaz, sapphire, ruby, flat diamond, cut diamond, emerald, hyacinth/zircon, carbuncle/garnet and coral; sometimes pearl is included. Unless nylon thread is specifically asked for, pearl, coral, gold and other bead **necklaces** are strung with silk thread. Some **wrist-watches** have leather/silk/velvet straps and mother-of-pearl dials.

Lac/Shellac goes into the making of bangles and handicraft items. A *lac* is 100,000 and that many lac insects are killed for 333 grams of shellac. Our country is responsible for 50% of the world production.

Leather cloth is a substitute for leather in ladies' *chappals*, footwear, handbags, wallets and gloves.

Leather, Hide and Skin are used in garments, belts, gloves, footwear, handbags, wallets, purses, watch and other straps, linings, trimmings. Most of it is from slaughtered cows and bulls although 20% of the world's goat skin is from India. About eighteen square feet (roughly only a quarter of a sari) of leather is obtained from an average sized cow or bull in India. For example, a leather jacket would be made from approximately ten square feet (55% hide of a single cow or bull and if also lined with leather, the skin of two medium-sized goats); and a leather briefcase from five and a half square feet representing 30% hide of a single cow or bull together with the entire skin of approximately three small goats used for the inside lining and the compartments. Some readymade clothes like jeans come with leather patches, e.g. **Levi Strauss & Co.** jeans; some of these and others are also available with non-leather patches like **Cotton King** and some from **Mexx**. A reliable way to check if the material in question is leather or not is to smell it; if still in doubt and if possible try to inspect its back surface by prying it open slightly. If it is not leather it will have a material like texture, otherwise it will be very smooth. Quite often leather goods are assembled by sticking pieces together with the help of glue also of animal origin. In addition, tanning of leather could further entail the use of animal origin substances, e.g. neat's foot oil derived from cattle feet and shin bones and palmitic acid/palmitin which could be derived from spermaceti (or palm oil) and is imported.

Linen is a fabric woven from fibres obtained from the flax plant.

Pearls: Irrespective of the type or name given to the pearls (natural, cultured, freshwater, **Hyderabad, Mandapam,** the famous **Mikimoto** of Japan, etc.) all have a hidden history of pain and killing. Even **Majorica** 'super-natural'/'organic'/ 'fake' pearls of Spain termed 'man-made pearls' and some others called 'artificial/fake/simulated pearls' use fish scales and/or lustre from cultured pearls in their making.

Pearl lustre pigments, nacreous pigments, pearl essence, guanine: Even synthetic pearls (beads covered with pearl lustre) may have real pearl lustre. Lustre from cultured pearls, too, would be unacceptable. Pearl lustre and nacreous pigments are usually derived from fish-scales and skins but can be also made from mica. In addition to surface coating as in simulated pearls these can be incorporated in plastics.

Plant fibres: Some common plant fibres are cotton, jute, flax, sisal, hemp, manila, bast, raffia and ramie.

Ready-made garments: Most ready-made garments like shirts, ties, trousers, suits, dresses, etc. have labels indicating their materials. Rather than rely on the word of enthusiastic salesmen, it is by far better to read such labels oneself; moreover, it is necessary they be read in the shop *before* purchase, not on bringing the garment home and then realising for example that the tie or dress purchased contains a percentage of silk.

Reptile skin: Under wild life laws buying and selling of items (e.g. handbags, pouches, belts, wallets, footwear, watch-straps) made from reptile skins is banned. Nevertheless, reptile skin items are sometimes traded. If snake skin, the snake has in all probability been nailed through its head to a tree, tail held underfoot and slit down its length, after which its skin is peeled off in one piece. Snakes skinned thus have known to remain alive for up to three days. Crocodiles are strangled and stabbed to death for their skins and lizard skin is obtained in an equally gory manner.

Satin: A smooth silk, cotton, rayon or nylon fabric woven with a glossy face and a dull back.

Silk: 15 silk moths in their cocoons are boiled or steamed alive for just 1 gram of silk. Silk is used for making scarves, garments, embroidery threads. Those desirous of knowing the approximate number of lives killed for a particular silk garment are advised to weigh it in grams and multiply the number by fifteen.

Sizing for textiles: NOCIFIN SL-100 is a non-animal substitute that can be used in place of mutton tallow by the textile industry for processing cotton, synthetic, viscose rayon and polynosic yarns. In addition to its several technical advantages as compared to conventional mutton tallow, it has a longer shelf life and maintains consistency in quality. It is manufactured by National Organic Chemical Industries Limited (NOCIL).

Suede: Leather with a dense, soft and fuzzy surface usually produced by rubbing the flesh side. Looks similar to velvet and felt. Man-made suede is also available.

Suiting: The majority of suiting materials contain wool, e.g. angora, camel, cashmere, merino (Microlite), mohair. Some of the major producers are **DCM**, **Digjam, Dinesh, Grasim, Mayur, OCM, Raymond, S Kumars, Siyaram's** and **Vimal**. Whereas most of these suitings are of pure wool, others are blends and a few without wool are also available, e.g. acrylic (**Sandsilk, Sandwash** which are imported), cotton, terricot, terrene, polyester, viscose. Linings for suiting are mostly of polyester, or thin cotton, however, silk lining material could be utilised in expensive suits.

Taffeta: A glossy, stiff plain-woven fabric of silk, rayon or nylon.

Velvet is a fabric usually made of silk or may be a non-animal fibre such as rayon or nylon and having a smooth dense pile and a plain back. The soft covering on newly developed antlers of deer is also called velvet.

Velveteen: A velvet-like fabric made of cotton.

Weaves such as brocade, boucle, chiffon, chinos, chintz, corduroy, crepe, denim, georgette, handloom, jacquard, jersey, *khadi*, organdie/organza, poplin, rubia, satin, seersucker, tabby, twill, velour, etc. do not indicate the type(s) of fibre(s) used in the **fabrics** or the **yarn** utilised, e.g. boucle is three-ply yarn woven or knitted into a (woollen) fabric known by the same name. Cotton, nylon, polyester, rayon, silk, wool or a mixture of these or other fibres are sometimes coated with gold, copper and silver.

Wool and woollen fabrics: The term **worsted** refers to fabrics that contain wool.

Angora can be the hair of the Angora goat called **Mohair** or the fine light hair of the Angora rabbit blended with wool in fabrics.

Astrakhan: Wavy fur made from wool of young lambs.

Camel hair in woollen fabrics: Woollen fabrics manufactured by many well-known companies have been found to be mixed with camel hair.

Cashmere: Fine downy wool growing beneath the outer hair of the Kashmir goat.

Felt: A fabric made of matted and compressed animal hair such as wool or animal fur which could sometimes be mixed with vegetable or non-animal fibres. Felt made without animal hair is also available.

Flannel: A soft woven cloth of wool or a blend of wool and cotton or non-animal fibres.

Flannelette: A cotton cloth processed to resemble flannel.

Fur in woollen fabrics: Hair taken from pelts like those of snow leopards is known to be woven into woollen fabrics.

Gabardine: A twilled cloth made of wool; could also contain cotton or rayon.

***Ghongri**:* A jute-like fabric woven from goat hair used by local people at hill stations as a blanket cum raincoat.

Mohair: This is wool from the Turkish Angora goat. Some famous manufacturers produce woollen blends containing mohair wool. It can be found in ladies' garments, too.

Pashmina: Wool from a particular breed of goat, to obtain which, the goats are killed.

***Shahmina**:* Developed to replace *shahtoosh*, this wool is taken from baby cashmere goats.

Shahtoosh: This is the wool from the Tibetan wild antelope or *chiru*. To produce a shawl weighing 100 grams which requires 300-400 grams of wool the lives of about three *chiru* are taken. The trade in *shahtoosh* is banned but it continues on the Indo-China border as a barter of two bags of wool against one bag of tiger bones. Private dealers and government emporiums openly sell *shahtoosh* shawls and scarves under the seal of 'handloom'.

Shalloon: A lightweight wool or worsted twill fabric used chiefly for coat linings.

Sheepskin: Sheep pelt with fleece left on.

Shoddy wool: Fibres obtained (for recycling) by shredding woollen garments.

Synthetic Wool: Synthetic wool is made of acrylic fibre. It is superior to actual wool in all ways — durability, comfort, affordability. **Knitting and Crochet** can be done with wool (animal and acrylic), silk, cotton and other yarns. Synthetic wool for knitting is labelled '100% acrylic fibre'. Some of the brand names for this fibre are **Cashmillon**, **Indacryl**, **Acrylon**, **Orlon** and **Supacryl**.

Tweed: A coarse woollen cloth made in a twill weave, mainly used for suits and coats.

Vicuna wool is the most expensive in the world and for which millions of vicunas have been killed in South America.

Chapter 4:
Household Goods

> *I am life which wills to live in the midst of life which wills to live.*
>
> — Dr Albert Schweitzer

Like the food we eat and the clothes we wear, the houses we live in also reflect our values. The materials used in the construction, decoration, upkeep and maintenance of the house and of things around the house (garden, etc.) all bear the stamp of our choices. Or of our ignorance of the origin of things.

No person with any claim to leading an ethical life would think of decorating his house with ill-gotten wealth. People conscious of the impact of our lifestyles upon the environment would not (it is hoped) think it proper to decorate their houses with too much wood, especially that obtained from virgin forest. Much the same philosophy applies to decorating one's house with animal-derived material. A tiger-skin adorning a wall in someone's house would be in shocking taste these days, with everyone aware of the rate and the manner of decimation of this animal from our jungles.

But it is not only wild animals that have their lives taken away to become the decoration piece of some vain person's house. Common, domestic animals of the streets and fields are the much larger suppliers (against their wills, needless to say) of household materials compared to their now-rare cousins living in the jungle. In addition to being sources of material, they are also used to test household products. This chapter seeks to inform the reader of such facts about the exploitation of animals for objects found around our houses and to remove the veil of the aforementioned ignorance, so that we may keep our house as free of cruelty to animals as we keep our food and clothing.

4.1 Animals used in producing household articles

Which are some of the animals that have to suffer for the sake of our houses? Let us take a look at three of the prominent ones.

4.1.1 Cattle — Leather upholstery

Leather upholstery (sofa and chair covers, also car and certain aeroplane seats) create heavy demands for the skin of large animals since large single pieces of leather are called for which cannot be obtained from the smaller animals. As little as eighteen square feet of hide comes from a single average-sized animal and that too in two pieces. Since the animal's hide is, naturally, shaped like the animal's body to a large extent, a considerable quantity of the hide cannot be utilised for upholstery, the manufacture of which therefore entails the use of hide from many more animals. As explained earlier, cow-hide is *not* a by-product of the meat industry.

4.1.2 Pigs — Wall-paint brushes

Perhaps the most cruel, but unfortunately the least known, method of obtaining any product from an animal is the method by which hog bristles are obtained from the pig to make paint brushes. The pig is forcibly held immobile underfoot by one person while its hair is painfully yanked out by another person, the pig all the while in full consciousness, screaming in pain. All kinds of brushes are made of bristles obtained from the pig, but the most common are the brushes that are used for painting walls.

4.1.3 Sheep — Woollen carpets

Carpets, tapestries, and other items use large quantities of wool. This comes from sheep, whose conditions of rearing have been described in the chapter on clothing and attire.

4.1.4 Deer — Antlers

Since 1992 BWC had been trying its best to convince the Government of India to impose a total ban on trade in so-called shed antlers. However, only in 1998 export of manufactured articles and shavings of shed antlers of deer were prohibited. Export consignments obviously contained both shed antlers of deer and those of killed deer, i.e. either as whole for converting into items such as cutlery and dagger handles or broken into pieces beyond recognition as 'shed antler waste'/shavings.

4.2 Animal-origin items around the house

It is not uncommon for people to purchase items unthinkingly. They are picked up because they have some utility value or simply because they look attractive. For example colourful peacock feathers made into hand fans are popular among foreign tourists who believe that the feathers were shed naturally, but certainly not *all* that go into making the hundreds of fans and other decorative items sold in India and also exported. Furry squirrel, fox or other animals' tails are often seen hanging on the rear view mirrors of vehicles which is nothing but a frivolous purchase costing a life.

Sometimes an animal substance is only a part of the finished product. To cite three examples: a wooden statue of Buddha with bone for teeth; upholstery material containing a mixture of cotton and silk; a marble vase with a shellac embossed design.

Below is a list of such finished items. Alongside the possible animal substance in the product is stated.

Item	**Possible animal substance in item**
Ash trays	Shell
Bed sheets, Pillow cases, Bedspreads, Blankets	Silk, Wool, Fur
Brushes	Animal Bristles/Hair
Candles	Beeswax, Tallow
Carpets	Wool, Silk
Chandeliers	Shells
China vases, Figurines, Flower pots	Bone, Shells
Coasters	Bone, Shells
Cocktail party-picks	Shells
Crockery (bone china, fine china, china)	Bone
Curios, Ornamental items, Fancy items	Silk, Shells, Pearls, Coral, Beeswax, Wool, Leather, China, Bone, Horn, Sculls, Ivory, Butterflies, Insects, Feathers, Fur, Animal tails/nails/hair/heads etc.
Curtains	Silk, Wool
Doilies	Bone beads, Pearls, Shells
Fans and Brooms	Peacock feathers
Figurines, Carvings, Inlay work including, furniture, Decorative door handles & knobs	Ivory, Bone, Horn, Sculls, Shells, Pearls, Coral, China
Knife and cutlery handles	Bone, Horn, Shells
Lamps and lampshades	Wool, Silk, Shells, Fur
Mirror/picture frames	Bone, Shells

Item	Possible animal substance in item
Natural sponge	Living organism taken from the sea
Non-static dusters	Ostrich feathers, Wool
Paint on walls, doors etc.	Paint containing animal substances, Hog bristle brushes for painting
Polished flooring	Beeswax, Shellac
Quilts, Duvets, Pillows	Eiderdown/down (feathers), Silk, Wool
Sealing wax	Lac, Beeswax
Sofa sets and chairs	Leather, Wool, Silk
Suitcases, Computer cases, Jewellery cases/ boxes, Mobile wardrobes	Leather, Silk
Tapestry, Upholstery	Wool, Silk, Leather
Trays	Bone, Shells
Trimmings	Silk, Shells, Wool, Leather, Feathers, Fur
Trophies	Mounted wild Animal Heads, Stuffed creatures, Sculls, Antlers, Tusks, Skins and Pelts
Wall hangings	Wool, Silk, Leather, Fur, Feathers, Butterflies, Insects
Wind-chimes	Shells
Wooden furniture and fixtures	Polish containing Shellac

4.3 Other sources of animal suffering around the house

Animals, in addition to being made to part with their body material for our household goods, find themselves exploited in many other ways in the running of our houses. Some of these are:

1. Testing of household chemicals on animals.
2. Inadvertent death of animal life through poisonous materials contained in the house's effluents.
3. Death of insect, rodent, and bird life under the name of 'pest control.'

4.3.1 Testing of household chemicals on animals

From the now ubiquitous mosquito mats to the deadly phenyl used in bathrooms, all chemicals manufactured and sold for household use are tested on animals, let the reader beware! The bounty of chemicals that modern science provides and are seen arrayed upon the shelves of our shops hide behind them a sordid history of killed and tortured animals. This aspect of the use of chemicals is unfortunately hidden from the lay person, but for those who come to know of it, it is often the single most important reason for them to stop using toxic chemicals in the house.

4.3.2 Death of animal life from household effluents

If the testing of substances upon animals kills them before their use in the house, the after-effects of their use leads to further destruction of life. The pollution of our streams, rivers, lakes, and seas from the toxic effluents that leave our houses is there for all to see. Aquatic life, including birds and fish, pay a heavy price for that **Drainex** that we pour down to open a clogged drain; or for the phenyl that we think is essential to deodorise our toilets. Recently, thousands of dead fish were washed ashore in Mumbai suspectedly poisoned due to household and industrial effluents.

4.3.3 Pest Control

A 'pest' is an unwanted creature. Insects, rodents, birds, etc., are usually not wanted around the house by most people. The reasons may range from a desire for hygienic and germ-free surroundings to simple revulsion for such creatures as the house lizard to a notion of prettiness that firmly rejects the presence of spiders for example, for the cobwebs they create, to a perceived threat to safety from creatures such as the wasp or the bee. While many of these reasons are understandable, they rarely justify an attitude of thoughtless killing of these creatures. Instead, adopting habits that make encounters with such 'pests' infrequent enough for worry is a more humane way of dealing with the situation and one that extends our principles of *ahinsa* to our dealings with the lower end of the spectrum of animal life also.

The basic and most effective way in which such unwanted creatures can be kept out of our houses is if we *maintain extreme cleanliness*. First of all, each and every crack and crevice in the house, particularly in the kitchen, should be packed or sealed so that no unwanted creatures hide, breed and live in them. We should not forget to inspect, seal, and smooth all crevices in walls, doors, window frames, furniture, picture frames — in short, all niches and corners. Wash all spills immediately. Clean stoves, oven and other kitchen appliances as often as possible — the nooks and corners in their bodies (especially in gas stoves) are ideal breeding places for cockroaches. It is a wrong notion that we must resort to pesticides, disinfectants and other such techniques which kill in order to keep our homes clean. The principle behind this cleanliness being that we give no scope whatsoever to creatures to find the environment in the house conducive. It is a *wise* preventive measure, unlike resorting to pest control which kills (instead of translocating) the unwanted lives.

We could unknowingly and unthinkingly be using items created from animal substances to keep our homes clean and tidy; or without realising utilise items which cause harm to living creatures like mosquitoes, cockroaches, bed bugs, ticks and fleas, flies, ants, insects, lizards, bees, rats, birds, snakes, silverfish, etc. which are considered pests within our homes. Ways and means to get rid of them are widely used, often with unknown but harmful side effects and little permanent success. Biological methods of specifically introducing a particular species to consume another may turn out effective, but it is not an *ahinsak* approach. Some people use so-called 'eco-friendly insecticides' which are actually chemicals like imidacloprid and triflumuron which also kill. Household insecticides usually contain propoxur and malathion and are sold under different brand names such as **Bagon Power, Hit, Hexit** which has claimed to have technologically superior ingredients - to kill - such as deltamethrin and allethrin. Not only do all of them kill even if named 'repellents' by manufacturers, the sprays themselves very likely contain animal derived substances such as glycerol and have been tested on animals.

Mosquitoes

Most people crush mosquitoes to death between their hands in a clap. Some burn mosquito repellent coils, others regularly use an electronic gadget with chemically treated mats which paralyses the mosquitoes (both these are *hinsak*); yet others prefer to apply a mosquito repellent cream. But these creams would invariably have been tested on animals, e.g. Balsara Hygiene Products Limited's **Odomos** mosquito repellent cream which has been tested on rabbits and rats by the Haffkine Institute. The best solution is to sleep with mosquito nets fitted on beds and have wire netting on windows and doors. The nets should have widthwise at least 18 threads per inch or 6-7 per cm and should preferably be of stiff cotton for proper ventilation. A new type of mosquito netting coated with the K-othrin chemical is available which acts as an insecticide; but like DDT it might turn out harmful to humans too.

For people who have reverence for *all* life and who would not kill mosquitos but would instead choose to bear up with their buzzing and being bitten, we have a few suggestions:

- Close each and every door and window of your house well before sunset (around 4 or 5 pm) and do not open them till it is pitch dark outside. On waking in the morning let maximum sunlight and breeze come in for as long as possible. During that time make sure the rooms are thoroughly swept, swabbed, dusted and then the ceiling fan put on high speed. Cleaning around (particularly under, above and behind) all furniture and keeping fixtures like light shades dust free is vitally important. If possible get doors and windows fitted with wire meshing.
- Certain indoor plants are claimed to keep mosquitoes away. One of them is called **Citrosa** (a cross between geranium and china grass). If cared for as per instructions, a single plant is effective in a 10 ft. x 10 ft. room. It is available from Biotissue Labs Pvt. Ltd.
- Some feel growing **marigolds** and ***tulsi*/holy basil** control mosquitoes, others that **neem oil** acts as a repellent. A few drops of **lavender essential oil** added to bath water or mixed with another oil and used for body massage is said to keep mosquitoes away.
- In rural areas, **cow dung** is burnt in order to repel mosquitoes.
- Stagnant water breeds mosquitoes. So, if there are any such places in the vicinity of our houses, we should get the water drained and place filled up with soil.

Cockroaches

Cockroaches have been on earth for 400 million years, ranging from about a quarter of an inch to three inches long in size and can be divided into about 3500 species. They multiply rapidly only in dirty environments and therefore positively signal a lack of hygiene. Thus no one likes them crawling around the house. The cleanliness mentioned above will basically help, but this won't be enough. The kitchen should *always* be spotlessly clean with no unwashed utensils, plates etc., the garbage bin lid tightly closed during the day and emptied out without fail each night and most important not kept dirty from outside, not a single food particle left in the sink or on the kitchen work-top, the floor washed clean after cooking every meal. In short, *never ever* should the kitchen be kept dirty for more than an hour or so. Some people have the habit of soaking utensils, *thalis*, plates, tea cups etc. before washing. It is not advisable to stand them in water without being covered tightly because it lays the breeding ground for cockroaches and attracts ants to sweet residue as a result of which they drown in the standing water. It is also a good idea to clean the dining table (and the floor below) soon after eating. Food should not be consumed in any and every room of the house as it is impossible to know when and where crumbs drop which would attract cockroaches.

Poisons to get rid of cockroaches are widely advertised. There is also a tortuous trap which traps up to 150 cockroaches which get stuck alive and die a 'natural death' due to hunger after 45 days.

The **Chilly Cockroach Trap (CCT)** manufactured by Veer Sanitary Appliances Pvt. Ltd. effectively stops through water sealing the entry of cockroaches into the house from drains without killing them. These simple looking stainless steel traps (the word 'trap' is a misnomer because it does not trap cockroaches!) are available at hardware stores in different shapes and sizes to fit drains in kitchens and bathrooms.

A cheap method of stopping cockroaches from entering the house via drains is to keep the drain openings covered each and every night. A rag heavily soaked in kerosene nearby would also help. Remember as long as kerosene is not poured directly over an insect it will not die, but the strong smell will repel it.

If very large quantities of boric powder is sprinkled on *all* the walls and ceilings (inside and outside) of a newly built house *before* they are painted, the house or building will hopefully be always cockroach-free.

Bed bugs, Ticks & Fleas

It is very difficult to get rid of bed bugs. Here again, prevention is better than cure and cleanliness is the key. A doctor was known to keep a match box next to her, catch them and put them in during the night; empty the box outside in the morning. Every day without fail she would also air her bedding in the sun and get her bedroom thoroughly cleaned from the ceiling down. After a long time the bed bugs left.

Just as humans need to remain in clean surroundings, companion animals such as dogs and cats which share our houses need to be kept clean so that they do not land up with ticks and fleas. Dogs should be checked for ticks *immediately* after they return from their walks, particularly if they have been in grassy areas. If the ticks are removed on a daily basis in this manner, they will not multiply on the animal. The removed ticks can be thrown in an open box (dusted with powder so they do not escape) and emptied outside.

Insect repellents

The tips given here are useful to remember when trying to prevent insects from appearing around our places of work, eating, etc. Since insect life is included in **BWC**'s realm of compassion, no measure to kill insects are given. **Beauty Without Cruelty** strongly objects to the use of insecticides and pesticides — not only is their intended purpose in direct contravention of our motto, their lethal and highly toxic nature makes it necessary to test them on other animals. Thus the harm caused by using them is twofold.

The house must be designed to have the minimum of dark, enclosed, moist, inaccessible spaces. Open shelves are better than cupboards for that reason. Airy, ventilated and well-lit places discourage insects from breeding.

Remember, not all insects and house animals are harmful. Some are of help in keeping other, harmful insects away. Spiders, for example, are absolutely harmless. They cannot harm us in any way. Our food does not interest them, and they do not come near our space, being more than happy to stay close to the ceiling. Spiders are invaluable for catching flies and even small cockroaches in their webs. So *never* remove webs of spiders unless they are unoccupied by their builders.

The *glass-and-paper* method of catching insects, described here, is recommended for catching insects without killing them. When an undesirable and potentially harmful insect is spotted, arm yourself with a piece of thin but stiff paper and a wide-mouthed container like a bowl or even a metal glass (not of the material glass!). Quietly approach the insect without attracting its attention and drop the container over it so that it is trapped beneath. Then slide the piece of paper between the glass and the floor or table top: the glass may have to be lifted momentarily but only very slightly — watch that the insect does not escape or get injured during this process. Lift the paper and glass together, the glass still inverted, keeping the paper pressed on its mouth to prevent the insect from escaping, and carry it to a safe, open place outside the house. Then swing the glass sideways very swiftly keeping contact with the paper as long as possible. This action will fling the insect out into the open. *Never try to lift an insect between your fingers as you are bound to cause it a life long injury or death.*

Insect repellent for dry foodstuffs

If dry foodstuffs such as grains, cereals, pulses, lentils, dry beans, nuts, etc. are stored in large quantities for a long time they invariably get insects in them. In order to avoid this happening, a few **pure mercury/*parad*** tablets (available at drug stores) can be placed in each storage container, however as they are poisonous if internally consumed, absolute care needs to be taken to remove them before utilising the foodstuff. Four to six tablets per kilogram of grain/flour/*masala*/dried-fruits etc. are to be stored in the container along with the foodstuff. The tablets can be reused.

Attention is drawn to the fact that two varieties of tablets are available. The type to use are the pure mercury ones, not meant for medicinal use. The ones which in addition to mercury, also contain another substance called *khatika* which is calcium carbonate of shell origin should not be used. It is important that the tablets are used as a preservative (preventive action against insects materialising) and therefore should be put in immediately the foodstuffs are bought and stored, not after the insects have materialised in them.

Flies, Ants, Spiders, Lizards, etc.

Flies breed in garbage dumps and dirty areas. They also breed on manure so if you have a garden, do not expect your home to be totally free of flies and ants. It may not be possible to completely stop them coming into the house but their entry can be curtailed to a great extent with wire netting fixed on doors and windows. This would also keep other unwanted insects including mosquitoes out. Once again it is stressed that if the house is kept spotlessly clean, the chances of flies, ants and spiders breeding within the house are almost nil. A fan at high speed with doors and windows open will drive out flies.

Sometimes we find that a fly has dropped into a cold sweet drink. It can be rescued and saved from drowning by lifting it out carefully with one dry finger (it may even crawl up it); then keeping it crawling on the hand or in the palm; with the other hand put a couple of drops (one at a time) of clean water over it so that the stickiness from its wings is removed; then wait for a minute or so for it to wriggle and dry itself before you let it crawl off the hand or it flies off.

Most people do not mind small black ants in the house, but remember that they can get crushed underfoot or die especially in the bathroom when water is poured.

Sometimes particular winged insects, attracted to electric lights, swarm into our houses around twilight. As soon as a few are seen it is advisable to switch off the lights. Those that don't will have a huge pile of half-dead or wingless insects on their hands.

The presence of all types of insects attracts lizards and possibly spiders as they prey on them.

Bees and Wasps

Beehives are found in the strangest of places. Their removal in the conventional manner by smoking results in the death of hundreds of lives. The best way to make the entire hive relocate itself is to hang a cloth soaked in kerosene as *close* as possible to the hive but not touching it and immediately leave the area. It is important depending on whether the beehive is indoors or outdoors, to keep windows and doors wide open or shut, respectively.

Rats and Mice

People do not like rats and mice to share their houses. Ultrasonic rodent repellents result in disorienting the rats and humans! Bungalows have been built on stilts with extended ledges all around on ground floor level so the rats can not jump up and in. May be this can help to a certain extent, but not if the rodents come in from else where which can happen when tree branches are close to the roof or windows.

We hope they never enter, but if they do, the best thing would be to catch/trap them in a big cage which lures them in, not kills them. The food bait can consist of moist bread, smelly cheese, partly rotten/cooked potato, oily *bhajias*. The cages are made of wire and work on a mechanism which does not hurt the rat entering it but at the same time doesn't permit the animal to escape. Then release it as far away from housing localities as possible.

Snakes

If the surrounding area has vegetation, sometimes snakes come uninvited into our homes. The panic this creates is not as bad as a few decades back when a snake would have been promptly put to death in a most barbaric manner. (Snakes do not take revenge but killing a snake might certainly attract others to the spot by the smell from the dead one.) Should such a thing occur, it is best to keep completely out of its way and call a person specialised in handling reptiles. Make absolutely sure that the snake he captures is released in a wild area.

Birds

Jailing birds, ornamental fish, star tortoises, etc. is a cruelty most people overlook. They need freedom, not captivity in *our* houses. Moreover, the country's laws do not permit us to bring wild life into our homes.

But, sometimes birds like sparrows and pigeons decide that they would like to nest in our homes. Sparrows often choose the top of a fan and in no time they have almost completed building a nest. It is common for birds to get injured by turning fan blades so if there is a likelihood of the birds being around, it is best to make sure they are out of the house before switching on the fan. It may sound cruel to some, but it is better to remove the twigs etc. they bring in the *very same day* well ahead of sunset and make sure the birds roost outside. Within a few days the birds will understand that it is better they build their nests elsewhere. If this is not done and they are allowed to remain inside or roost on balconies and roofs (as pigeons often do), eggs will be laid. More often than not they will prematurely break and the underdeveloped bird will not survive. The mother bird will mourn and you too will feel sad.

Those who have a garden can encourage birds to nest in trees by hanging water pots on branches of trees or even setting up a bird bath. Remember, such acts are positive as against others which could be thoughtlessly harmful to creatures sharing your garden, e.g. a great number of insects get burnt alive along with rubbish if put to a match and not simply converted into manure. Rembember even 'eco-friendly' and 'bio-pesticides' are really harm causing and should not to resorted to in the garden. It is unfortunate that manufacturers lure farmers into using them and they only realise how harmful they are after the damage is done.

4.4 Make it yourself: household product recipes

Making your own products is worthwhile for different reasons. Home-made products are cruelty-free — not tested on animals. They are also environmentally friendly and work out very much less expensive than purchasing the same product from the market. After all, before mass marketing, humans relied on simple home-made recipes only.

4.4.1 Cleansers

- **Aluminium:** To brighten aluminium vessels cook some acidic substance like tomatoes or vinegar in them.
- **Brass and Bronze**: Soak a cloth in vinegar and vigorously rub. Alternatively, soak tamarind in water and rub vigorously. Then, shine with soft cloth.
- **Candle wax**: Place metal candle-stands in freezer and peel off frozen wax, wash and dry. Rub wax dripped on tablecloth with an ice cube, when hardened scrape off with a spatula.
- **Cane furniture**: Soak a cloth in a solution of borax and water and wipe the furniture with it.
- **Chocolate stains**: Soak clothes in a solution of 30 grams of borax powder dissolved in 500 ml water. Wash with a mild detergent after 30 minutes.
- **Chrome**: Shine with vinegar.
- **Coffee/wine stains**: Blot the fresh spill with a cloth soaked with club soda.

- **Cooking utensils**: If very greasy, apply baking soda on a damp sponge to remove cooked food and grease. Let pots and pans soak in a baking soda solution before washing.
- **Copper**: Cut a lemon/*nimbu* in two and rub the pieces on the copper item. Rinse with water.
- **Furniture**: Mix 1 teaspoon turpentine, 3 tablespoons linseed oil, and 1 litre hot water. Stir well and allow to cool. Use on cloth. To clean cane furniture use a solution of borax and water and wipe dry.
- **Furniture polish**: Mix three parts olive oil with one part vinegar, or one part lemon juice with two parts olive oil. Use a soft cloth.
- **General cleaner**: Mix baking soda with a small amount of water.
- **General stains**: Add 1 teaspoon white vinegar to 3 teaspoons warm water. Leave to dry and apply a little detergent, dry again and vacuum.
- **Headlight, mirror, wind-shield cleaner**: Wipe with a damp cloth or sponge sprinkled with baking soda. Rinse with water and dry with a soft towel.
- **Household cleaner**: Three tablespoons baking soda mixed into one litre warm water.
- **Iron**: Clean iron by rubbing candle wax, switch on and iron out an old rag. For clogged holes in steam iron, fill iron with solution of 1:1 white vinegar and water. Turn to steam setting, hold horizontal and operate till liquid is over.
- **Laundry whitener**: The use of white vinegar whitens whites, brightens colours and fades stains.
- **Linoleum**: One cup of white vinegar mixed with nine litres of water to wash; club soda to polish.
- **Marble**: Marble is very porous and therefore easily stained. Clean with dry borax powder and a damp cloth, then rinse with warm water and buff dry.
- **Mildew remover**: Lemon juice or white vinegar and salt.
- **Oil stains**: Rub white chalk or talcum powder into the stain before laundering.

- **Oven**: Clean and deodorise the insides of the oven and around the door seal with a baking soda solution. For stubborn odours, leave an open box of baking soda inside, but be sure to remove it before each use.
- **Pewter**: Rub with vinegar and polish with soft cloth. Or rub with extra-fine (000) steel wool dipped in vegetable oil.
- **Plate glass (windowpanes, mirrors)**: Spray glass with water and wipe with newspaper. Or use white vinegar or rub alcohol and water.
- **Porcelain**: Dip damp cloth in baking soda and rub over stains. For especially stained surfaces, make a paste with water and apply it. Allow to set before rubbing clean and rinsing.
- **Silverware polish**: To remove tarnish, apply a baking soda paste with a damp sponge or soft cloth. Rub until clean and buff to a shiny gloss. Also, the suds of *Ritha*/Soap-nut seeds soaked in water cleans silverware very well.
- **Stain remover, toilet bowl cleaner**: Vinegar cleans well.
- **Stainless steel**: Clean with hot soap suds and immediately wipe dry to remove finger marks and water spots. Polish with baking soda paste. If scratched, rub with steel-wool and buff with soft cloth.
- **Wrought iron**: Rub with kerosene and steel wool.

4.4.2 Repellents

- **Ant control**: Pour a line of cream of tartar at the place where ants enter the house — they will not cross it. Wash counter-tops, cabinets, and floors with equal parts of vinegar and water to repel ants.
- **Anti-termite treatment**: Apply suitable anti-termite formulas to wood *before* monsoon to protect it from being ravaged by white ants/termites.
- **Beehive removal**: Place a rag preferably soaked in kerosene or camphor tied in muslin cloth as close to the hive as possible. Keep an exit for the bees to fly elsewhere.
- **Caterpillars**: Stripping old fruit from the vines and trees will keep insects from laying eggs.

- **Cockroach repellent**: Place whole bay leaves/*tej patta* in locations which the cockroaches are frequently found. The entire house can be made cockroach-proof if boric powder is sprinkled or mixed into the plaster/paint on all walls and ceilings before painting.
- **Flea and tick repellent**: For companion animals. Feed Brewer's yeast and garlic (and Vitamin B if you can get non-animal alternative). Place herbs such as fennel/*kalonji*, rue/*brahmi*, pennyroyal, and rosemary and/or eucalyptus/*nilgiri* seeds and leaves, where the animal sleeps or on the animal to repel fleas. Add one to two drops of either lemon-grass or citronella/*ganjani* oil to the dog's shampoo or in the last water rinse.
- **Mosquito repellent**: Eucalyptus oil or neem oil.
- **Moth and Silverfish repellent**: Place red cedar or sandalwood chips or tobacco leaves around clothes, books, etc. Camphor/*kapoor*, eucalyptus and neem leaves also help. Mothballs (Naphthalene) are as effective and do not kill if tied in muslin and suspended in the cupboard.
- **Tree guards**: Coconut and fruit trees need to be protected from squirrels, birds, etc. Knowing it is not cent percent effective, the *ahinsak* way of doing it is to cover the coconuts or fruits with netting. However, tall metal fencing put around individual trees protects them from animals eating the foliage.

4.4.3 General

- **Air freshener**: Leave an open box of baking soda in the room so it absorbs the bad odours. Add cloves/*laung* and cinnamon/*dalchini*/*tuj* to boiling water and simmer so that the aroma fills the air. Scent the house with herbs, and open the windows.
- **Drain opener**: Prevent clogging by using a drain strainer or by flushing drain weekly with boiling water. If clogged, pour ½ cup vinegar down the drain.
- **Fertiliser**: Garbage converted into compost.
- **Odour remover**: On carpet or furniture (from spills or accidents) blot the fresh stain with a cloth soaked with cider vinegar.

- **Pesticide**: Crush garlic and soak in hot water, then cool and spray the water on plants.

4.5 Tips in and around the house

Disposal of sweet wrappers, adhesive tapes, cans, cling film, string, razor blades, pins, nails, fallen hair, scraps of food, plastic bags, etc.:

Sweet and sticky papers and wrappers should always be disposed off in places where the ants and insects that get attracted to them are not likely to get stuck to them and thus die. (They should never be thrown out of a moving car or on the roadside.) Bits of adhesive tapes should be folded sticky side inside before throwing away for the same reasons.

Cling film used for keeping food fresh and thin plastic found in *mithai* boxes and as packing for other food should be burnt, never thrown away in the garbage, to prevent it being eaten by stray animals, often resulting in their death. More and more cattle need to be surgically operated upon for removal of such indigestible plastic from their intestines. It is therefore advisable not to throw away such plastic bags, etc. in the dustbin as they invariably land up on garbage heaps frequented by cattle. Autopsies on cattle have revealed as much as 55 kilograms of plastic in their stomachs. Plastic bags can be death traps for fish and other aquatic life if they find their way into streams. Certain studies have also indicated that marine life (dolphins, turtles, etc.) have mistaken plastic for jelly fish and having consumed it have died. Zoo animals like deer have suffered and died due to having eaten plastic thrown in their enclosures by pranksters.

Empty cans and tins should be thoroughly rinsed and crushed flat before throwing away to prevent animals such as cats, dogs and cattle, that frequent garbage heaps from getting their tongues cut when trying to lick inside.

String, particularly the sharp edged string used for flying kites, should never ever be thrown away on garbage dumps as it gets entangled in animals' and birds' feet and wings resulting in deep painful cuts.

In addition razor blades, pins, needles, nails, used staples or any small pointed, sharp or rusty metal item should not be thrown away along with the garbage as they can cause unimaginable internal and external injuries to animals and birds. It necessitates a bit of effort to collect them and periodically bury them in the ground or a flower pot.

Fallen hair or that which is removed from brushes and combs should not be made into a ball and thrown out of windows. Birds which alight on such knotted pieces get their claws entangled with the mass and find it difficult to fly. For that matter scraps of food should not be thrown out from moving cars either as animals and birds are attracted by this and being oblivious to traffic are run over.

4.6 Important facts about household and other articles

Adhesives/Glues: Vegetable origin **adhesives** are costlier and possess less binding capacity than animal glues because they retain moisture. Therefore, they are technically unsuitable for use in the manufacture of safety matches, etc. **Glue** is manufactured from hide cuttings and other material from flaying centres. Fish glue is obtained substantially from the Grunt/*ghol* and Threadfin/*dara* fishes. Emery board/sand paper used for filing may contain animal glue. Tarred paper (commonly used waterproof brown-paper) contains **fatty acid pitch** which is a by-product residue of the soap industry. Some adhesives made from resins could be non-animal origin. **Binding Glue/*Saras*/*Vajjram***: a form of gelatine, is used as glue for binding, e.g. books and ledgers. It is obtained in slabs (looks like hard chocolate) and is cheap. Made from horns and hooves and glycerine, the slabs are put into hot water to melt and the resultant glue is used. Casein is used in waterproof glues. Alternatives such as non-animal origin manufactured adhesives or those made locally from rice, maize, cornflour paste could be utilised in certain applications. It is understood that gum on Indian postage stamps is edible gum arabic of plant origin; on envelopes is dextrin/starch; the 'release' gum on stickers and notepads is of non-animal origin and glue (possibly of animal origin) for gummed tape. Rubber based adhesives do not contain animal substances.

Bird Feathers from chicken, ostrich, goose, duck, peacock, eagle, etc. are used in show pieces, fans, hats, tribal headgear and costumes, brushes, greeting cards, padding for pillows, cushions, quilts, duvets, sleeping bags and bedding and as an absorbent in nappies. Cotton, *simbal*/kapok (silk cotton from the tree) and filling materials like **Comforel** (polyester fibre) are good replacements for feathers and down, all of which are readily and widely available.

Briefcases, travel luggage, men's purses/pouches, etc. could be made from animal hide although many are of artificial leather or made from organic polymers. Luggage straps could also be of leather but the nylon ones are stronger. A genuine/real leather briefcase is made up of about five and a half square feet of skin representing 30% hide of a single cow or bull together with the entire skin of approximately three small goats used for the inside lining and the compartments.

Brushes: Brushes used for boot-polishing, painting walls, and artwork are always made from hog/pig bristles. (The boot polish itself could contain beeswax and other animal ingredients.) Painting brushes used by artists are mostly of sable (Indian sable is mongoose hair), camel (hair from the cow's ear can be passed off as that of camel), goat and squirrel hair. Fine artwork brushes use hair from the squirrels' tails, for which hundreds of squirrels are killed. Most of the brushes in paint boxes used by school children are usually of mongoose hair. Certain artist's brushes made in India, in addition to having being made from goat hair and imported sable and hog bristles, utilise shellac in their making. Brushes used for brushing clothes, carpets and upholstery may or may not be of animal origin.

Burlap is coarsely woven cloth like that of gunny bags, from fibres such as jute, sisal, flax, hemp, etc.

Butterflies and Insects: Trapped, killed and embalmed, they are used as embellishments in wall hangings, greeting cards, paperweights, etc.

Candles are usually made in India from paraffin wax, however, they could be made from beeswax or tallow.

Carpets, Rugs, *Durries*: Many have wool mixed, if not fully woollen. Some have silk. Sheep skin is also used as a rug. Cochineal is also used to dye Persian rugs. Non-woollen and non-silk ones are available — natural plant fibres (cotton, jute, coir, hemp/sisal), and synthetic fibres (acrylic). Some are a mixture of jute, polypropylene and cotton and look like hand-knotted woollen carpets. They are stylish, cheaper, easy to care for and suitable in Indian climatic conditions.

Cement is a mixture of lime (usually of mineral origin but can be of shell origin), and alumina, silica and iron oxide (mineral origin). The different varieties of cement produced in India are ordinary portland, portland, pozzolana, portland blast furnace slag, special high strength cement, low heat cement, oil well cement, coloured cement and white cement.

Ceramics: Terracotta (including bricks), earthenware, stoneware (including plain and glazed tiles and sanitary-ware), kaolin, porcelain, enamel and mosaic made of porcelain, translucent and glazed ceramics, are all free of animal ingredients. However motifs and decorations could be stuck on them with the help of animal glue. Fine china, bone china, and ordinary china contain around fifty per cent ash of ox-bones.

Charms, Talisman/*Taviz*: 'Lucky' rabbit's foot, shark's teeth, killed butterflies, empty egg shells, elephant tail hair, tiger's teeth and nails, bear's paws, claws and hair, peacock feathers and heads, shed/moulted snake skin (*kentchuly*), snake/eel skin bands, sheep kneecaps, goat skulls, emu toe nails, quills, pangolin scales, etc. are considered charms. A *taviz* or talisman consisting of eyes, horns, feet, ears and tails of animals and birds can never have magical or medicinal powers for the wearer, keeper or user as the poor creature has been killed. Similarly, reptile blood, oil and organs of wild creatures prescribed as aphrodisiacs are fallacies.

Choona: In some parts of the country (e.g. Kerala) *choona* is made out of sea-shells which are once-baked. This baked *choona* is called *ithil*. On soaking in water *ithil* ultimately turns into white powder or paste. *Choona* is used to whitewash walls and disinfect drains.

Colour dyes, paints, inks and pigments: Dyes could be of animal origin. Chitin from shrimps and crabs could be used as a dyeing assistant. A reddish dye called Tyrian purple is obtained from the bodies of certain molluscs; another dye is derived from snails. Dyes from insects like lac, cochineal and kermes are all in shades of red. Cochineal is used as crimson lake or pink, and charred ivory as ivory black in artists' paints. Some black paints could also contain fatty acid pitch, a by-product residue of the soap industry. A reddish-brown ink or pigment called sepia is prepared from cuttlefish. Quinoline is a yellow dye which necessitates the use of glycerol in its preparation. Also, fish oils are very important to the paint industry. Casein binders are used in water-dispersed paints like distemper. Paints used for road marking may contain shellac. Magnesium stearate, very likely of animal origin, is used as a drier. However, primer is lead oxide of mineral origin. Tempera is a painting medium in which pigment is mixed with egg; similarly gouache is watercolour thickened with gum. Oil pastels contain animal fat. Wax crayons contain beeswax. Glycerine is added to stamp pads so that the ink does not dry.

Cork sheets and gaskets made from ground cork are plasticised with glycerine.

Cowrie jars/*kauri barni* being porous are used for the preservation of pickles, etc. Each jar is made from hundreds of crushed shells.

Crockery and Pottery: Bone china, fine china, and (ordinary) china contain bone ash. Whereas, Melamine and glass crockery are free of animal substances.

Detergents: Detergents are available in liquid, granulated, powder, flake and bar forms for laundry, washing dishes, general cleaning purposes and industrial applications. Detergents may or may not contain animal substances, e.g. Tween/polysorbates used as a surfactant and foaming agent could be of animal origin, however, it is very likely that they have been tested on animals. Moreover, their disposal is usually harmful to water life. **Novo Nordisk** A/S, Denmark produce certain enzymes from microbial sources (non-animal origin) for the detergent industry. Their agents in India are Arun & Co.

Fertilisers may contain ground bones (bone meal), dried blood, fish and poultry refuse. In certain coastal villages, small fish, *tarla*, like sardines are used as manure around *supari* and coconut trees.

Furniture and Floor Waxes and Polishes may contain beeswax and shellac. Shellac is often used on wood panelling.

Gelatine is used in the photographic industries (for example, in America **Kodak** buys 80 million pounds of cattle bones every year to produce gelatine for making films), in processes of coatings, sizing, printing, and in special varieties of paper manufacturing, e.g. paper currency contains gelatine (and the thread mark is of silk fibre). It is also used as a sticking substance in matchsticks. An alternative to using photographic film is the use of digital cameras which do not require use of gelatine coated films. The pictures can be viewed on the computer or television screen.

Glass is of mineral origin as is made from silica sand, soda ash and limestone, lead oxide, potassium carbonate, metallic oxides, carbonates and other salts for colouring. This includes beads, crockery, crystal, cut-glass, fabric, fibre, filament, flake, float, hollow sphere, laminated, lead crystal, pipe, plate, powder, rod, sheet, tempered, tinted, tube.

Grease, Lubricants and Oils produced by the petroleum industry contain mutton tallow. For example, a public tender notice of **Indian Oil** invites bids for as much as 250 metric tons of mutton tallow. Porpoise (dolphin)/sperm whale oil is used as a lubricant in high precision instruments like watches and in aircraft. Such lubricants are not used in Quartz watches.

Hat-proofing: The hood of the hat is treated with a solution of shellac.

Household Cleansers may contain animal fat.

Incense sticks/*Agarbattis*/*Dhoop*: The adhesive utilised in their making is usually of animal origin. In addition to this, the perfume could also contain a fixative of animal origin. It is not commonly known or easily admitted by manufacturers that a fixative called *Nakhla* (mussel of marine origin) is used by *agarbatti* and *dhoop* manufacturers in India, e.g. **Panchavati Dhoop sticks** of Bharat Industrial Corporation. Some manufacturers might utilise casein (obtained from milk using rennin from the stomach of animals or acid) in place of gelatine for sticking during the monsoon like the safety matches manufacturers. Certain varieties of *agarbattis* contain honey.

Ivory, Bone, Horn and Antlers are frequently used in showpieces, statues, painted sheets, inlay work, cutlery, knife, and dagger handles. Rhino horns are carved into handles for traditional daggers called *jambiyas* in Yemen. A particular art of producing intricately carved and decorated whale-bone/tooth, ivory or shell is called scrimshaw.

Kapok/*simbal*: Silk cotton from tree used as stuffing in cushions, pillows, etc.

Kerosene used as a fuel is of petroleum origin.

Lacquer is basically obtained from the lacquer tree (cellulose) mixed with plasticisers and pigments to give a glossy finish to wood and metal surfaces.

Lamination of pictures is done using PVC. If mounted on wood, animal glue is not likely to be used. However, polyvinyl alcohol is usually used. Some laminated products could be made with shellac.

Laminates, Plywood and Veneers: Decorative laminates, plywood and veneers are made from artificial and non-animal resins and they themselves do not contain animal glues but could be sanded using emery board containing animal glue; or glued by using binding material of animal or non-animal origin onto other surfaces such as inexpensive wood.

Leather cloth is a substitute for leather in sofas, upholstery, covers for equipment.

Leather, Hide, and Skin are used in footwear, linings, trimmings, briefcases, suitcases (handles of non-leather suitcases may however be of leather, for example **VIP Icon Gold** super-premium luggage), book covers, seat covers in cars (cow hide: made to order), aeroplanes (for example, Ist Class seating in

Singapore Airlines) and for two-wheelers, furniture covers, upholstery and wall hangings, certain puppets, toys, etc., horse saddles, and leather consisting of entire stomachs of donkeys for spraying water on construction sites. **Parchment** is made from sheep/goat and **Vellum** is parchment from calf skin. **Chamois leather** is soft leather of small mountain antelopes or young sheep/goats (could also be of dog skin) and is used for cleaning, rubbing and polishing items made of brass, silverware, jewellery, fine instruments, painted surfaces such as that of vehicles, spectacles, and to filter aviation petrol.

Linoleum and Vinyl flooring do not contain any animal substances.

Mattresses: Some old mattresses, especially abroad, are made of horse hair.

Non-stick cookware surfaces are coated with **Teflon** which is a fluoropolymer resin of non-animal origin.

Paper: **Handmade Paper** can contain rags/hosiery/textile waste (includes silk, wool, leather), animal bones, gelatine, etc. **Paper from mulberry** is a by-product of the silk industry. Ironically termed 'eco-friendly paper', when the mulberry trees are annually pruned, the bark is converted into paper. By using this paper one would be adding value to the mulberry trees thereby indirectly encouraging the silk industry. There is no mill in India which produces **100% Recycled Paper** as at least 10% wood pulp is used. However, some mills do manufacture 100% recycled newsprint. By utilising recycled paper to some extent forest coverage is saved. In saving such trees from being cut down, indirectly wild animals are saved because it is their habitat. Similarly, some paper mills utilise bagasse, a sugar cane by-product. **Emery board/sand paper** used for filing contain animal glue. **Tarred paper** (commonly used waterproof brown-paper) contains fatty acid pitch which is a by-product residue of the soap industry. As much as fifteen per cent glycerine is added to **cellophane/gelatine paper** to render it pliable. **Butter-paper and wax-paper** could contain animal substances. **BOPP (biaxially oriented polypropylene) paper** is a non-animal replacement for gelatine/cellophane paper. **Special papers like Art Paper** may contain gelatine and/or other animal ingredients for a smooth and glossy writing surface. Some papers (obviously not for writing) contain beeswax as coating. The coating (mixture) applied on paper could very well contain animal substances. **Filter paper** is treated with wet strength resin. If melamine and formaldehyde are used they are of non-animal origin however are sometimes mixed with a small amount of shellac; but if for example epichlorohydrin is utilised, then it is manufactured from dichlorohydrin which in turn is a combination of glycerol (possibly of animal origin) and hydrochloric acid. Certain paper mills utilise horse hair brush calenders (rollers) however, it is understood that they are being replaced by chilled steel rollers. Some paper varnishes applied to labels and display cards are made from shellac. **Metallised** papers are prepared by coating cellophane with shellac and then electrically spattering with aluminium.

Photography: All photographic films contain gelatine. (Ossein is an intermediate in the manufacture of gelatine from animal bones. Interestingly India exports dried animal bones and ossein mainly to photographic industries.) The production of almost all printed material like newspapers, magazines, books, etc. entails the use of photographic film. Shellac could be used for preparing dry mounting paper and also for photo engraving and etching.

Plaster of Paris used in houses for ornamental purposes like moulded ceiling and wall panels, is obtained from marine oozes (microscopic shells of protozoans) of creatures that died millions of years ago. It could be compared to limestone mining for cement manufacture. Similarly **putty/*lambi*** is a mixture of chalk and linseed oil, mainly used for setting glass, e.g. windows. **Plasticine** contains animal tallow.

Polishing bars can contain glycerine/beeswax/animal fat.

Printing: Some printing **inks** could contain glycerine. The printing of **Bank cheques** always involves the use of glycerine as it is added to the background printing ink. Some types of **offset printing plates** in India are prepared using a coating of egg albumen. Till recently the **screen printing** process (called serigraphy) was done through a screen made of silk, however now polyester or even stainless steel, proved to be far superior, is used instead. Simulated engraving for letter heads, visiting cards and greeting cards could involve the use of shellac. Flexographic and some other printing inks may contain shellac.

Quills from birds are sometimes used in calligraphy.

Rangoli powder if white, is pure dolomite of mineral origin. If coloured, it contains coal tar colours also of mineral origin.

Roads: The manufacture of cement roads entails the use of animal hides as a binder, whereas a tarred road or asphalt could contain fatty acid pitch, a by-product residue of the soap industry.

Refrigerators and air-conditioners contain chlorofluorocarbon (CFC) products in their equipment such as Freon. They require animal fat in their manufacture. CFCs are most harmful to the environment and therefore there are restrictions on their use.

Rubber and plastics: Animal tallow is used as a releasing agent in the manufacture of rubber and plastic items, e.g. vehicle tyres. Rubber can be classified into natural rubber, synthetic rubber (a polymer) and reclaimed rubber categories as used mainly by the tyre and non-tyre sectors in India. Natural rubber is produced from rubber tree latex combined with possible animal derived substances such as carbon black, glycerol, salts of fatty acid, stearic acid and calcium stearate. Stiffener used for rubber soles for shoes and floor tiling could be made using shellac. Rubber varnish may contain shellac. Casein is also utilised in the making of various plastics.

Safety Matches: All matches contain animal origin substances utilised as adhesives both on the head of the stick and the striking strip on the box. If they have been *manufactured* (not necessarily bought) during the monsoon casein is used as an adhesive. For example, the monsoon period varies at all of WIMCO Limited's five safety match factories situated at Madras, Ambarnath, Calcutta, Bareilly and Dhubri, therefore it is not possible to ascertain exactly when they would shift over to manufacturing casein based matches. Casein is the principle protein in milk obtained by adding rennin from the stomachs of animals; or casein can be obtained using acid in place of rennin as is done by Wimco Limited. Their safety matches (including those karborised) under the brand names of **Wimco, Ship, Cheeta Fight, Tekka, Three Mangoes, Horsehead, Chief**, etc. are all manufactured using animal substances (gelatine, collagen and glue) throughout the year *except* during the monsoon when they are lacto-vegetarian. Whereas, their **Wimco Homelites** are manufactured throughout the year using casein of lacto-vegetarian origin.

Sealing wax: Lac is used for the making of red sealing wax used on letters and parcels. Similarly, beeswax is used for sealing bottles and jars. Hologram stickers can be used as an alternative to lac seals; and paraffin wax in place of beeswax.

Shellac/Lac: Shellac produced from lac resin is used apart from sealing wax in the manufacture of gramophone records, electrical insulation (micanite), adhesives, pastes, gasket cements (to make petrol and gas tight seals in engines), rubber compounds, printing inks (flexographic inks), paints, varnishes, polishes (for wood and floor), coating of mirrors, coating on certain wall papers, fireworks, crayons, optical frames, dental plates, grease-proof paper, jewellery settings and coating of urea.

Shells, Conches and Corals (including capiz, mother-of-pearl, etc.) are used in showpieces, lampshades and paperweights. Dials of wrist-watches and clocks are sometimes made from mother-of-pearl. Exquisite **Bishnupur terracotta *sankh*** (conch shells) in brick and black colours, bearing designs found on temple walls, blow like real conch shells and even sound like real ones. The sound of the conch shell, considered absolutely necessary in many parts of India on auspicious occasions and for religious ceremonies, can thus be easily obtained without the loss of a life — that of the sea creature living inside the real shell which would otherwise need to be killed for the shell. They are available at the Emporium of the Central Cottage Industries Corporation of India Ltd.

Stuffed animals and birds such as squirrels, baby reptiles, hare, jungle cats, pangolins, slender loris and several other wild creatures are sold by poachers for any thing from fifteen to five hundred rupees.

Tetrapak Packing is a combination of paper board, aluminium and polyethylene.

Thermoware: The polyurethane foam used may have required the use of whey in its manufacture.

Trophies often take the form of mounted wild-animal heads, horns and antlers, bushy tails, skins and stuffed whole animals and birds.

Twine: A twisted strong string made of cotton, jute, etc.

Urea can kill earthworms, moulds, bacteria, fungi, and micro-organisms in countless numbers, which give life to the soil.

Varnishes and polishes are protective coatings on hard surfaces like wood, mainly obtained from the lacquer tree or from mineral origin resin solutions. They can also be made from shellac or beeswax, e.g. **French polish** used for wood is a solution of shellac dissolved in methanol. Magnesium stearate, very likely of animal origin, is used as a drier in varnishes and paints. Fatty acid pitch, a possible by-product residue of soap making is used in the manufacture of black paints and varnish. **Boot polish** usually contains beeswax and other animal substances.

4.7 Vegan and vegetarian* household items in the market

Name of Company	Brand Name	Product
Dharam Chand Ladha Mal	*Naulakha*	Washing soap
Eagle Flask Industries Ltd.	*Eagle*	Vacuum flasks
	**Eagle* (whey)	Thermoware
Godrej Soaps Ltd.	*Godrej*	Liquid cleaner
	Godrej Dip	Liquid detergent
Khaitan Fertilisers	*Khaitan Khad*	Fertiliser
Libra Carpets	*Libra*	Jute and synthetic fibre carpets
Pampa Industries	*Pampa*	Liquid disinfectant, liquid soap, deodorant air refresher
Pilot Products	*Supreme*	Multi-purpose steel wool and scrubbers
Radha Glass & Industries Ltd.	*La Opala*	Glass crockery
Rohit Pulp & Paper Mills Ltd.	*Pearl Glow*	Coated art paper
Veer Sanitary Appliances Pvt. Ltd.	*Chilly (CTT)*	Cockroach trap
Western Bio Systems Ltd.	*Ecoboard*	Woodfree particle board made from bagasse (sugarcane) bound with non-animal resin
Wimco Limited	**Homelites* (casein)	Safety matches

Chapter 5: Entertainment and Leisure Activities

> *It is much more exciting and difficult to 'shoot' with a camera than with a gun and I wish that more and more adventurous young men would give up the gun in favour of the camera.*
>
> — Pandit Jawaharlal Nehru

> *A strange lot this, to be dropped down in a world of barbarians... men who see clearly enough the barbarity of all ages except their own.*
>
> — Ernest Crosby

> *It is necessary and urgent that, following the example of St. Francis, one decides to abandon inconsiderate forms of domination, capture and custody with respect to all creatures.*
>
> — Pope John Paul, II

Among the various categories listed earlier (food, clothing, household products, medicine, entertainment, livelihood, religion, personal hygiene, cosmetics) under which most of our daily activities or articles of daily use can be classified, entertainment and cosmetics stand apart as being of complete irrelevance to survival. Therefore, we have a special responsibility in their regard. Just as the preceding chapters showed how we butcher animals for our supposed survival needs, this chapter chronicles how we go further and derive perverted pleasure by watching them exploited for our entertainment and leisure.

Initially man exploited animals for work — to assist him where his own strength fell short and also for his comfort. Animals have made life easier from being modes of transportation to fighting wars. Draught animals like bullocks, donkeys, mules, horses, ponies, camels and even elephants and monkeys have helped plough land, transport goods on their backs, pull carts and *tongas*, etc. Even today mules and ponies are extensively utilised in hilly terrain, usually to go up to a hill station or pilgrimage site. In many towns and cities *tongas* are now extinct but the few that remain have become tourist attractions, for example, the victorias of Mumbai. In other cities, like Bangalore, horse-drawn carts called *'jutkas'* are still a very common sight although they are not used for carrying passengers but only loads. In many parts of the country merchandise is still transported in camel, horse, donkey and bullock carts which are almost always overloaded; donkeys and mules are commonly (mis)used on new construction sites. Horses and ponies are seen used on beaches, in city parks, and at hill stations to give joy-rides to people. Elephants are made to carry tourists for sightseeing, for example rides to Amber Palace in Jaipur and a large procession during the *Teej* festival there includes caparisoned elephants and camels. Camel safaris across Rajasthan are also organised to attract tourists. **Yak safaris** are considered attractive events in Sikkim. It is sad, however, that most of these beasts of burden are not looked after as well as they should be and complaints and objections are often received from tourists.

Astonishingly, in the Andaman & Nicobar Islands elephants are considered State Government servants. They are made to work from dawn to dusk. It is obvious that they do not like this because they often simply stand still without moving; they are then goaded with a stick.

BWC has to its horror come across so-called animal rights people, who, instead of working to end such exploitation, instead recommend the use of elephants, camels and monkeys for pulling loads in sugar and other factories!

Misuse of work animals is fairly common and as vegetarians we should at least, if within our power, stop animals and birds being utilised as gimmicks for political rallies, protests and functions, as live mascots (e.g. *Appu* the baby elephant used for the Asian Games in New Delhi in 1982), for advertising company merchandise like elephants made to parade through congested streets carrying banners advertising items ranging from saris to soaps. Even a foreign NGO, IDP Education Australia claiming to represent 180 of the 'best' Australian institutions was not euducated enough to realise that they should not be make an elephant walk down Indian roads displaying their banner. Training animals for cinema entertainment is common but as traumatic for them as being trained for circuses. Animals such as elephants, horses and camels traditionally feature in religious functions and wedding processions; for example 'dancing' camels are often seen during Rajasthani wedding celebrations. The Indian temple elephant is certainly not happy in what it is made to do much as its role is glorified. For example, hundred and one richly decorated temple elephants carrying ceremonial umbrella participate in **The Great Elephant March** called ***Gajamela*** at Trissur festival in Kerala every January. Elephant *melas* organised supposedly to attract tourism, are nothing but torment for the animals. Elephants are known to be made to walk continuously for over 12 hours. Once in Kerala, 100 men joined in a tug of war against a single elephant who released the rope he held in his trunk when he could bear it no more, thereby sending all the men hurtling down. Elephants are intoxicated with alcohol and made to dance on the beach for as long as seven hours to attract foreign tourists. Many have strongly protested, giving India a bad image among animal lovers abroad.

In fact animal utility for work and entertainment has no limits. We find trained guide dogs for the blind and the hearing-impaired. Sniffer dogs are rigorously trained for the Police. Carrier pigeons continue to exist in India and a **Pigeon Racing Club** operates in Calcutta.

It is common to find rabbits, turtles, fishes, ducks, birds, etc. kept in restaurants, hotels, gardens, etc. as animal 'attractions'. These animals are far from contented and are usually confined in small cages or tanks. In fact they were probably bought at places such as the Crawford Market, Mumbai or Jama Masjid, Delhi from where just about any creature can be acquired for a price.

5.1 Animals in entertainment

> *The Exalted One was entering Savatthi when he saw some youths ill-treating a snake with a stick. Then he uttered these verses of uplift: Whoso wreaks injury with a rod on creatures fain for happiness, when for the self hereafter he seeks happiness, not his, it may be, happiness to win.*
>
> — Udana

5.1.1 Racing

The intense cruelties attached to **horse racing** are not always obvious. The lay person associates the 'sport' of horse-racing with the natural prowess of the horse and the skilful control that its rider exercises over it to make it run even faster. He is also aware that there is money involved in the sport in the form of legalised gambling. However, he does not consider the activity as an objectionable exploitation of the animal because there are usually no visibly obvious signs of suffering on the part of the horse. In addition, he is unaware of the preparation the horse has to undergo for racing, of the strain it must experience in having its endurance stretched to the artificial limits of racing (are horses ever seen running at breakneck speeds in nature?), and because he underestimates the lengths man will go to in fulfilling his greed for big money. Horse-racing is big business in which the horse is always the loser. It is thus that most people are unaware that the racehorse is often subjected to gross drug-abuse to prepare it for the exacting demands of the race; that during the race, it's body's capacity is often stretched beyond its limit of endurance and it suffers a 'breakdown' — its legs shatter under the strain of racing; and that after the 'productive life' of a racehorse is over, often with a fractured leg, its life is not thought fit to be allowed to continue for one more day and it is 'destroyed,' usually by a bullet in the head. If not a bullet in the head, it is 'retired.' 'Retirement' for most of them means an institute which produces serums and vaccines for which they are bled to death. A similar end awaits retired horses from the Defence forces.

In 1988 **BWC** persuaded the Government to prohibit the use of hare (protected under wild life laws) for **greyhound racing** and coursing which is illegal in India. Despite this, the coursing clubs at Phagwara in Punjab organise annual meets when over 100 pairs of greyhounds chase, catch, and tear apart hundreds of live rabbits.

Animal races such as those involving oxen are illegal in India, yet certain state governments themselves promote bullock-cart racing, ox racing events. Not only do the poor bulls who are always over-driven suffer and get injured, but so do humans involved in the 'sport' (drivers, spectators, etc.). The bullock-cart races of every one of the past few years have seen at least one spectator getting killed. But the bigwigs do not care: they stand to earn a lot of political mileage by organising events such as **bullock cart racing** for the rural poor, e.g. Maharashtra Tourism Development Corporation organised ones at Pune during Ganesh festival.

Competitions in which pairs of bulls are made to drag stones weighing up to three and a half and to cover previous record-breaking distances are undertaken in the Kurnool district of Andhra Pradesh. Ironically, this cruel exploitation takes place under the auspices of the temple of Lord Mahanandeshwaara with its sacred *Mahanandi* during the ***Mahashivaratri*** festival.

Races involving other animals such as camels, donkeys, elephants, buffaloes, etc. are sometimes organised as a kind of novelty or attraction at a fair or some other function without showing any consideration whatsoever for the poor animals involved. The worst of these is possibly the **camel races** at the annual ***Pushkar*** fair near Ajmer in Rajasthan where as many as a dozen persons sit atop a single camel made to race other camels. Trading in camels, camel beauty contests (for which their noses are pierced and a ring inserted), selling of finery and saddles are also part of this fair. Ironically, the leather for the saddles and footwear as well as bone jewellery sold is of camel origin.

5.1.2 Equestrian Sports

Horse Riders' Clubs are found in various cities. Several show-jumping competitions and other equestrian events are arranged nationally. For example, the horse and rider are required to ride 80 km over varied terrain in the fastest possible time for the **'Endurance Rides'** organised as a part of the equestrian sports. Guidelines for conduct are laid down but this does not prevent many fine horses from extreme exhaustion which often leads to death or being maimed for life.

Although not a common 'sport', **Polo** using horses and even elephants is played in India. In Jaipur, besides elephant polo, a tug of war between pachyderms and humans is organised. The animals involved are put through strict and unnatural training causing stress so that they perform as per the rules laid down by the game.

5.1.3 Animal and bird fights

Cock-fighting and **partridge-fighting**, in spite of being illegal under the Prevention of Cruelty to Animals' Act, 1960 as amended in 1982, are patronised as a 'sport' in many parts of rural India and at times in Delhi too. Razor sharp knives are tied to the birds' feet taught to fight to kill. The Calcutta *Asil* Club (*asil* is a fighter cock in Urdu) hosts cock-fight tournaments regularly.

Arab falconers with hi-tech gear and a flock of trained falcons used to come to India to hunt the houbara bustards till the Rajasthan High Court passed an order restraining them. However, the International Airports Authority of India have experimented by training falcons to reduce chances of bird hits to aircraft.

Bull-fights (and cow-fights) are primitive events during which there are cases of lacerated stomachs and gouged eyes. The frenzy created by the spectators is in itself maddening for the animals. But hundreds of them are attracted to the big money involved when two of a species, like buffaloes or rams, are made to lock horns. In Goa there is a ban on bull-fights thanks to a High Court judgement obtained in 1996 by the organisation People for Animals.

Snake and mongoose fights seem to attract mainly tourists. Such roadside shows are visibly cruel and also illegal although little is being done by the Government to put an end to them.

5.1.4 Animal-human encounters

Animals are *always* at a disadvantage in 'sporting' encounters between them and humans.

In addition to animal fighting animal, shows of so-called human skill involve men wrestling bears as is done at the annual games in **Kila Raipur** of Punjab. And then there is ***Jallikattu*** (vaulting the bull) in Tamil Nadu which is nothing short of a bull-fight. Prize bulls with horns sharpened for the kill are goaded to fury and let loose on a crowd of bull-fighters. Though banned under the Prevention of Cruelty to Animals' Act, 1960, *Jallikattu* draws huge crowds including state politicians. More often than not the event turns violent because the bulls, confused by pain and fury, charge into the crowd of onlookers. Apart from one or two persons being gored to death, around a hundred are often injured during a single event.

5.1.5 Hunting and Trapping

BWC gave the Ministry of Environment & Forests (Government of India) a number of suggestions for amending the Wildlife (Protection) Act, 1972. Almost all the points raised by

BWC were incorporated in the new legislation entitled the Wildlife (Protection) Amendment Act, 1991. The highlight was that hunting (capturing, trapping, etc.) of wild animals and birds is banned. Rampant poaching in various forms and in far flung areas very much exists (e.g. birds are caught for falconry, for the pot and more often to be sold in cages to city dwellers) but at least the law is on our side. Although this law has proved to be only on paper in certain cases like when in 1998 politicians feasted on wild life in Andhra Pradesh and celebraties went on shooting sprees in Jammu & Kashmir, Rajasthan and Uttar Pradesh. Terribly cruel snares, baits, invisible nets, traps and similar means of capturing wild life, dead or alive, are utilised for commercial gain; e.g. jackal heads, tiger body-parts, bear gall-bladders, ivory, musk, etc. smuggled out of the country. One of the latest methods of catching birds in the wild is by keeping a female bird as 'bait' in a cage in order to attract male birds in large numbers which are immediately trapped. Ways and means are also devised to pass off illegally acquired wild life items as being licensed.

Hunting — a legacy of the British *Raj* — has not been abandoned by defence personnel in India, instead is conducted with much fanfare. It is an event called **'The Hunt'** and for which the Defence Staff College in Wellington organises hunting on horses with hounds but the hounds are not permitted to kill. Whether or not the dogs are allowed to finally attack the jackals whose scent they are made to follow, is irrelevant because of the fear and torment the chased wild animal undergoes. The Meerut Regiment participates in **pig sticking**, a 'sport' which is as cruel as illegal because hunting is banned under the Wild Life (Protection) Amendment Act, 1991. It is disgraceful that our country's defence institutions get away with undertaking such activities and are even proud of them.

Similarly, we find stuffed, mounted, wild animal trophies where we least expect them, like adorning **offices of the Forest Department**. Certain old time clubs and messes, particularly in hill stations (e.g. **The Mahabaleshwar Club** in Maharashtra,

Officers' Mess in Lansdowne, U.P.) have forgotten that in keeping with the times they should remove such sickening wall-mounts of hunted wild animals. And it is in pathetic taste when modern restaurants seek to create an ambience of wilderness with the help of mounted wild life trophies, e.g. the restaurant **Tiger Trail** at the Baljee's Hotel Harsha, Bangalore made to look like a forest lodge, and **Rajmudra Restaurant & Bar**, Mumbai which displays deer antlers as part of its decor. Although not considered wild life, the decor at **Sahibaan** restaurant, Mumbai, is equally sickening with a fishing net strung up on the wall with lobsters and prawns hanging. Moreover, India permits the import of wild animal trophies and skins such as those of buffaloes, crocodiles, impalas, hippos, rhinos, zebras, lions, leopards and hyenas, believing that there is no harm done in hunting of non-Indian wild life!

5.1.6 'Joy rides'

Camels, ponies, and elephants are used for 'joy rides' particularly in hill stations and tourist resorts. The conditions under which these animals are kept is often pathetic. It is not uncommon for them to be loaded with the maximum number of adults and children they can physically hold. Naturally, some riders get thrown off. Both Indian and foreign tourists are responsible for patronising such joy rides. Mountain, desert, jungle and other safaris usually involve traversing on horseback, elephants, camels or in bullock carts. Horses, ponies, mules, donkeys and yaks are also used as modes of transport climbing up to tourist attractions in steep mountain regions and at pilgrimage sites.

In 1996 **Beauty Without Cruelty** played a leading role in obtaining a Mumbai High Court ruling to stop the entry of camels into Mumbai, and to rehabilitate the existing ones back in the Rajasthan desert so that the 'joy rides' on Juhu beach became history.

5.1.7 Circuses and Performing Animals

Circuses are means of entertainment where extremely cruel methods and intimidatory means are adopted to make animals perform unnatural acts. The cruelty begins from the point when the animals are acquired, then housed in dingy, cramped, stressful conditions under continuous imprisonment with inadequate and inappropriate food and exercise, always transported long distances under unhygienic and stressful conditions. Obviously this leads to unnatural behaviour with scant attention given to their mental and physical well-being since all that counts is their 'spectacular performances' which they are taught through physical torture, hunger and fear. The gross cruelty involved should be convincing even to non-vegetarian 'animal-lovers'.

Circuses *without* animals is what we need to support. *Boycott circuses with animals.* Getting animal performances totally eliminated is a matter of time and if you wish to hasten the process, do *not* visit or support their existence in any way. Initially, try your best to stop the local authorities from giving permission to a circus to pitch a tent and perform in your city or town. If this fails, at least discourage as many people as possible, particularly children, from visiting it.

In 1991 **Beauty Without Cruelty** submitted a comprehensive report on Circuses in India to the Union Ministry of Environment and Forests (Government of India) on the basis of which a notification banning the use of tigers, panthers, bears, monkeys and dogs was issued. Disturbed, the Indian Circus Federation obtained a High Court interim stay order. However, it was only in October 1998 when the subject of Animal Welfare shifted to the Union Ministry of Social Justice and Empowerment headed by the animal rights activist Ms Maneka Gandhi, a fresh Notification banning the exhibition and training of bears, monkeys, tigers, panthers and lions as performing animals came into immediate effect.

One of the images associated with India abroad is that of a land of snake-charmers. When one sees the number of snake-charmers maintaining a presence outside hotels in Agra which get considerable foreign clientele, one is not surprised that they carry back such images. These snake charmers hail from the village Toola Tiwaria nearby. Come rain or shine, these *madaris* attract a crowd around them, open their baskets and play the flute making the poor snake within literally dance to their tune. Snakes do not have ears and so it is not true that cobras 'dance' to music; they sway with the movement of the snake charmer's flute. Some of them sell snake venom to Hospitals and the moulted/shed snake skin (*kentchuly*) as souvenirs.

BWC was the very first organisation to object to a performing bear being sent to France in 1985 for the Festival of India. The horrified French were outraged; finally India having realised its grave mistake, *Munna du Taj* was back after having been kidnapped ('rescued from torture') and found. (However, the Indian Hotels Co. Ltd. do not seem to have learnt their lesson: at one of the Taj hotels, **Rambagh Palace** in Jaipur, elephants saluting with raised trunks and camels and horses on their lawns still welcome guests.) One still finds such 'dancing bears' dragged from city to city in the hot sun. Baby bears are brought from cold regions and a cord is passed through a hole made in the skin between their eyes and the snout, emerging lower down through the nostril, their teeth extracted, nails removed — cruel methods of control and training which enable easy handling. Although banned, they are not being confiscated by the Government simply because they have no place or funds to look after them.

Monkeys are also made to perform silly tricks, dogs made to jump through rings of fire, parrots in tiny cages made to pick up tarot cards. The training of such animals and birds is undoubtedly very cruel and based on intimidation, hunger and fear. If we want to see an end to such sickening roadside performances we must *never* stop to watch.

Magic shows often include animals like pigeons, snakes and tigers. It should not be forgotten that these creatures need to be trained and are housed in a similar manner as circus animals irrespective of whether the magician is world class or a roadside man.

5.1.8 Zoos, National Parks and Sanctuaries

The existence of **zoos** is justified by those who run them and those who don't understand or truly care for animal rights, on the grounds that they serve education, conservation and research. In reality, however, zoos are counter-educational as one sees the animals behaving in abnormal and unnatural ways. *Zoos are degrading, insulting and cruel animal jails.* Remember that even those kept in a man-made simulated natural environment instead of being caged are in captivity and therefore can never show their inherent characteristics and behavioural patterns. So the education they impart becomes distorted. Some zoos, like the one in Chennai offer the facility of lending out their animals to children. This causes great psychological adjustment problems for the poor creatures.

Very rarely have animals facing extinction bred in zoos and those that do breed successfully, like lions, land up being unwanted. Presuming they do breed in sufficient numbers, it would be next to impossible to release them in the wild — so how is the cause of conservation served?

Lastly, hardly any zoos carry out serious research and if they do, it relates to the breeding and care of the *captive* animals they house so how can this research possibly help animals (or the species) in the wild? The animal rights philosophy believes in individual creatures and their individual pleasure or suffering. It is high time that these animal prisons are phased out but this will not happen as long as we continue to visit them.

Desperate for funds for meeting demands for 'improvement' made by the Central Zoo Authority of India they try to get the animals 'adopted' for high prices which are often shelled out by the corporate world. The authorities try their best to attract the public through various gimmicks, the latest one being the **Veermata Jijabai Bhosle Udyan**, Mumbai which has expansion plans to build a noctural house.

Snake parks are considered the most cruel of all, worse than zoos. Scientific evidence indicates that reptiles should never be imprisoned or handled by humans as this harms them more than one can imagine. Such handling is carried to the extreme in cases where people, to attract public attention, have lived for several days in a cage full of different varieties of poisonous and non-poisonous snakes as well as had scorpions crawling all over them. Needless to say such *sarp yagnas* promoting so-called 'feats of valour' are meaningless. At least these *yagnas* have been banned in West Bengal and Kerala.

Very often well meaning people "rescue" wild life such as cute leopard cubs and rare birds under a false impression that the poor creature is lost or injured and requires protection. Nine times out of ten, it amounts to nothing short of having illegally captured the animal from the wild under the guise of it being "apparently separated from its mother". If left there nothing - absolutely nothing untoward - would have happened to the animal. Its mother would not have been far and would have positively emerged to take charge after the humans departed from the area. Snatching the animal away from its habitat (just because it was vulnerable and could be easily caught) only to hand it over to a zoo or snake park or so-called **'animal orphanage'** is not only illegal, but cruel because the animal is kept confined for the rest of its life. The State Forest Departments have positively failed in their duty by not filing cases against the persons responsible for poaching wild life thus; the media has unthinkingly glorified such captures instead of condemning them as a result of which the public always rushes in large numbers to see the poor "rescued" wild creature. This "good PR" for the zoo is actually bad for the creature in question.

For years **BWC** gave several representations to the Government against the existence of **mini-zoos**. Finally a ban materialised thanks to the Central Zoo Authority of India. Now only a few mobile mini-zoos exist and operate illegally. The animals and birds (protected wild life included) they contain are housed and transported in cages not much bigger than the animals themselves. In these days, when the very concept of keeping wild animals behind bars is frowned upon, these travelling menageries are unimaginably cruel animal jails.

Keeping animals in captivity with the idea of showing them off is becoming more and more common. It started off with birds in cages, deer in gardens, fish and then ducks in shallow ponds, rabbits, and so on. Unless the species are covered by wild life laws the 'offenders' ranging from Chief Ministers and Governors to museums, gardens, hotels and restaurants, all of them get away with it while the poor creatures in question suffer it out usually in cramped quarters, under harsh bright lights and spectator (mostly children) distrubance. For example, the Round Table restaurant in Mumbai keep turtles in a pond and Bageecha and Royal Challenge, both of Mumbai, like many others in the country have a mini- zoo with animals and birds and aquaria to attract children.

It is sad that **national parks and sanctuaries** in India have animals kept on display under some excuse or another. Some even maintain a 'breeding centre' like the **Dalma wild life sanctuary** which as per reports are unable to take adequate care of the deer as a result of which they are starving. Surprisingly, within the **Mudumalai sanctuary** an elephant camp exists and to attract tourists they used to organise elephant shows, as atrociously bad as that of a circus. However, in response to persistent representations made by **BWC**, the Government in 1998 scrapped the 'Elephant Show'.

The habitat of animals in the wild is always under threat leading to endless problems such as leopards invading surrounding civilisation and in turn resulting in their capture with the help of dogs, goats or calves used as live bait which is illegal. Sometimes, special permission is granted for them to be shot although hunting is banned in this country. Every now and then newspaper reports say that some irrate villagers killed a man-eater leopard, or what ever, with sharp weapons at their disposal.

There was a time when at the **Gir sanctuary** buffalo calves were used as live bait to attract lions for tourists. **BWC** consistently objected to this cruelty. A ban on the use of live bait was one of the several suggestions given by **BWC** to the Government of India when the Prevention of Cruelty to Animals' Act, 1960 was amended in 1982. However, despite this legislation, against the use of live bait, **BWC** has found that none other than the Government of India (including a few Defence units) uses live bait as prey for carnivorous animals. On several such occasions a strong protest has been lodged by **BWC**, resulting in an assurance given (the last one signed by the Union Minister himself in September 1998) that the practice would be discontinued. Nevertheless, some wild life authorities have cunningly devised a special trap for the purpose: in one compartment the live bait — usually a dog — is kept; the other compartment traps the big cat — usually a leopard. Although the dog cannot be physically harmed by the leopard, it is subjected to night-long, unimaginable terror. Live bait has also been used by the **Indian Institute of Technology**, Powai, in order to trap a leopard. **BWC** has recommended to the Government of India, that if and when it becomes absolutely necessary to trap a leopard because it has become a 'nuisance', the remains of the animal it has last killed be used as bait (never a live dog, goat or hen) as the leopard unable to finish eating its prey in one sitting, invariably returns the next day to the same place where it killed its prey. It is also pointed out that leopards and hyenas thought to be the cause of missing or mauled children, are much later found to be innocent as it has come to light that some psychotic human beings were involved in the murders.

5.1.9 Aquaria

Aquaria are but underwater life jails. They attract the same type of people who derive pleasure in visiting zoos. The marine tanks which house the sea creatures are usually four feet each in width and depth and eight feet in length. Quite apart from the obvious lack of freedom, artificial lighting is another of the unpleasant situations the captive aquatic creatures are made to endure. They are confused by glass and do not recognise it as a barrier. They therefore move forward and sustain facial injuries by bumping on the glass. The re-constructed **Taraporevala Aquarium**, Mumbai when ready will not be much better.Dolphinariums are 'amusement' parks where dolphin shows are performed to entertain tourists. Recently, at Asia's first dolphin city, Mabalipuram in Tamil Nadu, three captive dolphins were reported dead. In addition to dolphins the park also has sea lions as performing animals.

5.1.10 Fishing

Unfortunately, outdoor sports such as mountaineering often get clubbed together with fishing and hunting, the cruel 'blood sports'. Advertisements inviting people for fishing and picnics at lakes (like **Ramgarh Lake** in Rajasthan) can not entirely be blamed on the State Governments; people who abstain from fishing should make the reason known to the authorities when visiting. Leave alone the fish which suffer and die due to asphyxia at the end of the line, anglers care no less for the torture they inflict upon the live bait they use: minnows, succulent worms, live small fish, frogs, flies, etc.

As fish have rich innovation in their lips, tongues and mouths, hooking or angling is extremely painful to them. The 'playing' of fish is barbaric as it puts the fish through a long ordeal of stress, pain, fear, struggle, agony, and torture. In certain reserved areas fish caught are compulsorily made to be thrown back into the river or lake but this in no way lessens the cruelty and suffering involved. Withdrawal of the hook injures the fish which may then die of inability to eat, or of microbial or fungal infections.

To satisfy the desire of anglers to catch fish which put up a fight when hooked, several variations of 'wipers' are produced by biologists. This breed does not exist in nature but is a hybrid. Such research has caused countless severely deformed offspring. Sophisticated genetic manipulations continue to exploit fish not only for food but also for sport.

It is said that due to the greed of anglers, fish like the famous *mahseer* are fast depleting in number, nevertheless, trout fishing in India is being made popular by groups promoting holidays. *Shikar* (hunting and fishing) is murder. Even those who accompany anglers to the rivers and lakes indirectly support fishing. It is akin to giving company to a murderer on his mission.

Angling also injures aquatic birds like ducks and geese whose legs get tangled in the angler's fishing hook.

5.2 Hobbies, gifts, and prizes

5.2.1 Living animals or playthings?

Some years ago 'unique' Pet Libraries sprouted up in a few cities of India and were enthusiastically but unthinkingly supported by animal lovers. One of them was launched by the **Birla Industrial and Technological Museum** in Calcutta. They took pride in loaning live creatures like dogs, rabbits, guinea pigs, tortoise, fish, snakes and birds (parrots & mynas), all given swanky names; the whole affair was dealt with no differently from borrowing books from a library. The 'pets' go through enormous psychological strain, being shifted from one home to another and handled by umpteen humans. The resultant insecurity is bad for the animals and the children they come in contact with also have adjustment problems which may in the long run turn to total disrespect for living creatures — first animal, then human.

Ironically, hobbies meant to give satisfaction can result in cruelty to living creatures. Examples are the keeping of aquatic life in tanks and birds in cages in our homes. Sometimes animals, birds and reptiles are received as gifts and it is considered impolite to return them. Mothers often ask "What do I do with the fish or star tortoise or snake or budgerigar or puppy or kitten my child was given as a gift?" *Return it.* It has an adverse effect on the youngster's learning to respect life. A gift article should be a source of joy to the receiver, giver, and to the article itself when it happens to be a living creature. Gifts such as gold fish in bowls and parrots in cages are positively wrong for children. Identification of feelings with other living beings brings out sensitivity in children. That is to say children need to understand that all creatures feel just like they themselves do and need to be treated with kindness and respect. As for snakes, reptiles should *never* be kept in captivity. Kittens and puppies look cute initially, but has the giver found out if the family will take care of them *forever*? Animals are not toys to be played with and discarded at whim. Like children, they need to be taken care of physically and emotionally for their entire lives.

5.2.2 The propriety of prizes

Sometimes inappropriate prizes are won like pearl jewellery, an item made from leather given to new subscribers of some publication (e.g. crocodile skin handbag given by "Femina") or an expensive beauty treatment utilising cosmetics which may contain some animal ingredients and/or be tested on animals. Being 'free' it certainly doesn't absolve us even if we decide to give it away. It would have been wise not to have participated in the contest or subscribed to the publication under the particular scheme, knowing that the prizes declared were or could be of animal origin. On the other hand, if the prize happens to be a 'surprise' animal origin product, however bad we feel it may look, we must uphold our extended vegetarian principles and firmly refuse to accept it by explaining our ethical stand. Remember, we wouldn't eat meat even if it was given to us 'free'. Our refusal to accept will positively be respected by the organisers and we will have the satisfaction of having set a good example to our family and friends.

At public exhibitions the poultry industry has been known to gift small, yellow, cute chicks to children. Never accept them. They are 'unwanted material' which never survive.

5.2.3 Treats

Some vegetarians, when deciding to treat their friends, surprisingly are found to not mind the treat turning out to be non-vegetarian! Cases are not uncommon when they even go to the extent of persuading their non-vegetarian friends to order 'non-veg' to show them how generous they feel that day (non-vegetarian dishes cost more than vegetarian dishes) or how 'tolerant' they are. The lack of an ethical basis to the vegetarianism of such people, or the lack of thought given by them to the reasons behind their traditional habits is rather obvious, and the less said about such 'apologetic' vegetarians the better. The harm done in behaving thus should not be underestimated. How does it matter if we order a killing for our own sake or someone elses? It is *we* that order the killing, isn't it? *We* sign the death warrant of the animal. Therefore vegetarians who claim to be concerned about the spread of animal-killing should be always careful and not compromise in this matter. Many vegetarians do care enough about the vegetarian cause to apply their principles even in the matter of choosing gifts. And finding gifts acceptable to both the vegetarian giver *and* the non-vegetarian receiver is not difficult. All that is required in some cases is to sacrifice the desire of the look of opulence in the gift (supposedly lent by materials such as pure silk, genuine leather, ivory, etc.) and settle for something simpler, yet decent, and above all, of an acceptable moral cost. Reverence for all life can be easily enkindled in non-vegetarians by giving them animal-free products of a high standard, not at all difficult to find. A lacto-vegetarian wishing to give a cake to a non-vegetarian friend should always take the trouble of getting an eggless cake. If the quality of the eggless cake is not satisfactory, then it would be preferable not to present it at all, but give some thing else in place of the cake — like dried fruit, which is as expensive (if not more). There is nothing sacrosanct about the custom of having cake on special occasions. And if there is, let us pioneer a new trend of giving only ethically acceptable gifts. However, do remember that a gift voucher (or plain cash) from an establishment dealing in varied items could result in the receiver choosing some thing the vegetarian giver would not have actually bought.

5.2.4 Donations

Vegetarians who contribute money as donations to charities for food should take extra trouble to strictly earmark it for *vegetarian* food. It is a good idea to clearly indicate exactly what you would like your money to be utilised for so that the institution authorities do not unwittingly spend it on things which could quite easily violate your vegetarian principles. Generous donors may not realise, they are in an advantageous position and can very easily dictate a humane vegetarian policy (covering food consumed and activities undertaken) to the institutions they support.

Collections and hobbies are acquired over the years as interests grow and change. They range from philately (stamp collection) and numismatics (coin collections) to acquiring items like shells. It is this thoughtless transition from collecting harmless inanimate objects to collecting (the remnants of) live creatures just for the purpose of fulfilling an idle curiosity and as a means of passing one's time away that could lead to future adornments like animal-head trophies and skins. Leather puppets and bone china figurines are other examples of collection items to whose origin little thought is given and only their artistic and monetary values are considered

5.3 Violence-oriented pastimes for children

One of the most effective preventive actions that can be taken to stop and reverse the tide of violence and destruction today is to ensure somehow that these conditions do not exist for our children. For this, it is very important that they are carefully nurtured into habits and pastimes that cause no harm. Parents must strictly ensure that their children are not exposed to the evils of pastimes such as using sling-shots to hit birds or small animals. This particular activity is one of the most dangerous in terms of desensitising the child's immature mind to the suffering of other creatures. It is nothing less than a juvenile form of hunting and must be completely and unconditionally prevented, never to be condoned.

Toys and games that are based upon the 'harmless' simulation of dangerous activities like shooting and warfare are also to be strongly discouraged since the harm they create may not be immediate but in the future. We should *never* gift a toy pistol or gun or a war game to a child. Conversely, we should not allow such gifts to be given to our children. It is far better to risk the temporary impropriety of turning down a gift offered to us for our children than the lasting damage that the gift might do to the mental attitude of the child. The persons offering such gifts can be politely explained the reason behind the refusal to accept them and if they are mature individuals, they would certainly understand. The receiver can offer to accept a substitute gift of suitable nature if that would avert any hurt caused to the giver of the gift.

Video games that portray killing and maiming are other modern-day evils that play havoc with children's tender minds as they introduce such concepts in the framework of play and pleasure, thus desensitising them to death and destruction later.

Although we do not expect vegetarian children to be encouraged to hunt, shoot, fish or play games involving cruelty to animals or to utilise products produced through killing of animals for their entertainment, there are certain games and activities which do cause harm. They do not directly concern animals but it is an established fact that hundreds, if not thousands of animals and birds, are harmed and suffer needlessly due to them. Such activities are listed below:

- **Kite flying:** However carefully a kite is flown, the sharp string/*manja* unwittingly severely wounds . The string cuts their wings, bodies or feet so deep it results in profuse bleeding, often gruesome death if beheaded. And when thrown away the string easily entangles in their legs and bodies resulting in painful amputation and finally death. It can even hurt other animals when result in the receiver choosing some thing the vegetarian giver would not have actually bought.

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- **Bursting crackers** at *Diwali* or on other auspicious occasions like weddings or when India wins a cricket match: the loud noise causes fear and panic in dogs, cats, birds etc. Each year hundreds of dogs are injured on the spot of such activity or lost, never to be found. An animal or bird need not be absolutely nearby to suffer thus; deafening loud noises cause panic to each and every creature within the vicinity. We should make sure that the festive gaiety never manifests itself perversely at the expense of innocent animals made to needlessly suffer with a string of fire crackers being tied to the tails of animals such as dogs and donkeys and then lit. Deriving pleasure in watching animals suffer thus is a sign of sadism.

- **Boxing**: The activity of boxing is one that should put us to shame. A (human) society that shows disrespect to other animals is bad enough but as long as it subscribes to the ethic of non-harm towards members of its own species, it is guilty only of selfishness. However, when it is seen to indulge in activities that involve the infliction of blatant, physical hurt upon its own members, it is indeed a sad commentary upon the state of its moral evolution. The 'sport', if it can be called that, of boxing is one such activity. An activity which requires the raining of blows upon the opponent's body, resulting always in the spillage of blood and sometimes even in the fracture of bones, all the while cheered on by supporters and spectators is nothing more than a modern-day gladiatorial spectacle that needs to be abolished without condition and without any further consideration or delay. It can be said to the credit of other 'fighting sports' like **Karate, Judo, Taek-Won-Do** that they are mainly defensive in nature and the objective is never to hurt the opponent. However, the sole aim of boxing as a competitive sport is to hurt the opponent to the maximum extent possible. Isn't it the ultimate expression of cruelty and barbarism, that man takes pleasure in hurting even his own kind?

- **Target shooting**: The noise of guns and rifles when shooting upsets animals and birds in close by areas just as when crackers are burst. Moreover it is unwise for parents who believe in reverence for all life to give their child a weapon which can take a life. Shooting associations and air rifle clubs are known to lure young boys making them feel it is a manly sport. Murderers have admitted they began with target shooting, then improved upon these basic skills by stalking small birds and squirrels considered ideal game.

At every opportunity it is essential to explain the *ahinsak* way of life to children so that they do not blindly follow our views but they themselves believe in and want to lead a life of harmlessness which respect all life forms.

5.4 Cinema and TV

The long-standing adage: "to shoot with the camera and not the gun" holds good. Today thousands of films made on Indian wild life can be seen from which we can learn to appreciate our natural heritage in the *right* (forest) surroundings. Several films with appealing stories, specially made for children, go a long way in putting across the right message because they make a life-long impression on them. For example, '**101 Dalmatians**' makes children love dogs and at the same time imparts the message that animals should not be killed for their skins or for commercial gain and vanity.

However it is unfortunate that the media, including film script writers, film producers, advertising personnel, authors, journalists, etc. very often portray violence (bloodshed, killing, fights, hatred). It is sadder still that the Central Board of Film Certification and the TV channel authorities do not seem to mind such films and they are widely viewed by all members of the entire family whatever be their ages and irrespective of the adverse impression made on young minds. Since what children see, hear and read can never be in complete control of parents and teachers, the children themselves could be taught at an early age to be able to distinguish between what is good and beneficial to see and hear and what is not. For example, when comperes of a cookery show or a food demonstration are shown flaunting a meat dish before the camera, it should be pointed out to children that it is something not right to admire and also the reasons behind it. This is a strong way in which their attitudes can be shaped and moulded in a positive way.

Similarly, once people realise the great cruelty inflicted upon animals made to act in films they must boycott those films in which animals are known to have been used unkindly. However, boycott of a film might not be as useful an instrument of social change as is boycott of market products, because it is difficult to back it up with the feedback to the producer. Film producers are in general not reachable by the general public and it becomes difficult to communicate one's reasons for boycott to them, unlike to the product manufacturers whose addresses are public. Here, animal rights organisations have to play the role of being the people's spokesperson and make the issue of an objectionable film public using the media. Feedback is more likely to reach the producers then.

Animals used in films are made to face many hazards, e.g. elephants have succumbed to burns escaping from fire; horses often trip injuring themselves like one which was seriously hurt during the shooting of *Bhola Bhala*; the dog named Jaani (of *Parivaar* fame) while enacting a glass breaking stunt sequence for a South Indian movie met with a fatal accident. In 1994, **BWC** convinced the Central Board of Film Certification to censor certain parts of the film *Betaaj Badshah* in which the mouth of a leopard had been stitched for its performance. (An earlier attempt in the case of *Insaaf Kaun Karega* for which the seventeen-year old blind tigress Uma Devi's mouth had been stitched had been unsuccessful.) **BWC** also complained to the Advertising Standards Council of India about a TV advertisement promoting *Siyaram's* fabrics in which a cock fight was shown. Being illegal, the sequence was withdrawn.

BWC believes in practising what it preaches. Members may remember that the making of our 20-minute film entitled '**Beauty Without Cruelty**' cost much more than expected and was delayed by years because we did not want to torture or kill a single animal for its production. Our film crew got used to endlessly waiting in different corners of the country as also returning empty-handed more than once. Thus we are proud to state that the suffering and death inflicted upon the innocent creatures as seen in our film is what would have *actually* happened, irrespective of us having filmed it. In contrast, certain films have (and are) being made for which animals (some wild life) are specially killed.

5.5 Important facts about articles of sport and leisure

Bags and cases used to carry sports equipment could be made of leather or hide. They may even be silk-lined.

Balls used for sports like cricket, volleyball, and football are made of leather. It is interesting to note that non-leather cricket balls have a higher sale than those made from leather, mainly because they are cheaper and slower in wearing out as compared to the leather ones. (Soon after BWC focused in "Compassionate Friend" magazine that cricket balls were made of cow hide, His Holiness the Shankaracharya of Puri called on Hindus not to play cricket with leather balls.) The non-leather balls may not be perfect performance-wise, but they suffice for the amateur level at which most cricket is played. The same applies to footballs. The ball used for basketball is, however, *not* made of leather. Tennis balls contain wool.

Breakaway glass of windowpanes used during filming are made from a solution of solidified sugar and gelatine.

Books might be bound in leather or silk. They are very costly when they are so. Shiny printing on some books, boxes, footwear, pouches, wood, etc. is done with non-edible aluminium *varkh* which is produced in the very same way as the edible silver *varkh*.

Carrom strikers could be made of ivory.

Chess pieces could be made of ivory or bone.

Gloves for boxing, golf etc. could be of leather.

Gramophone Records: Even though shellac has been displaced by synthetic resins of mineral origin in the making of gramophone records, 78 rpm records are still based on shellac.

Musical instruments: Ivory, bone or horn may have been used to decorate the instruments or as a covering on the keys as in pianos. Guts or animals' intestines are often used as string in musical instruments like violins; and the bows made from horse hair. Although commonly called catgut, it could be from any animal species though usually from the pig or ox. Extremely expensive cat skin is used to cover the sound box of a musical instrument called *shamisen* (it resembles a violin played with a bow) used in Japan. Cat skin has to be well pounded, stretched, dried and while processing stretched without tearing so that it is of uniform thickness to produce a good melodious sound. All modern guitar strings are made from metal or nylon and guitar picks of plastic.

Painting brushes used by artists are mostly of sable (Indian sable is mongoose hair), camel (hair from the cow's ear can be passed off as that of camel), goat and squirrel hair. Brushes in paint boxes used by school children are usually of mongoose hair. However, **Camlin's** Artist/Scholastic brushes are made from goat hair and imported sable and hog bristles with shellac utilised in their making. (Some paints could also be of animal origin.) *Batik* painting involves the use of beeswax.

Percussion instruments: Drums, *tablas*, and other percussion instruments use the skin of various animals, e.g. iguana, buffalo, goat, deer, cat, etc. *Ghumot*, an earthenware pot covered with the skin of the monitor lizard is used as a drum in Goa. During celebrations one often sees a buffalo horn being blown. However, most modern foreign percussion instruments are made with non-animal 'skin'.

Playing Cards: The glossy, silky finish on high class playing cards is very likely obtained by a coat of shellac.

Poker chips, Dominoes, Dice, Draughts: These may be coated with shellac.

Powder used on carrom boards, etc. is usually boric powder of mineral origin.

Puppets: Certain puppets contain leather similar to that used in gloves and toys.

Racquets for badminton and tennis are now mostly made of tough nylon string, however some racquets may have catgut obtained from animal (not necessarily the cat's, possibly pig or ox) intestines. Whatever the game, the place where the handle is gripped may have leather and possibly affixed with animal glue. And wooden racquets could have shellac in the polish used.

Shuttlecocks are made from duck-wing feathers. For the bottom, corks are pressed into alum-tanned leather and after plait-binding of feathers with thread a gelatine coat is applied. The glue used could also be of animal origin. The shuttlecock industry of Uttar Pirpur in West Bengal thrives on at least 5,76,000 feathers (producing approximately 36,000 badminton shuttlecocks) smuggled white-duck wing feathers from Bangladesh daily. There is a parallel industry in Jullandhar.

Table tops for billiards and card tables are made of woollen material.

5.6 Vegetarian sports personalities

One of the allegations frequently made (by Indians themselves) about India's poor performance in sports is that we are a nation of vegetarians and that therefore nothing better can be expected of us in fields requiring display of physical prowess. While football teams in America are experimenting and having success with vegetarian diets for their players, in India players are put on the 'egg' regimen to improve their physique. All sorts of myths abound about animal protein being necessary for sportsmen.

The following names, of world record-holding sportsmen, shows that if Indians are looking for reasons for not being among the medallists, they need not blame the eating habits of their vegetarian players: *all of these record holders are vegetarian, some even vegan.*

Richard Abele, weighing only 97 pounds, recently won the United States Karate Association Championship, getting his fifth degree black belt. Abele, who has won eight US championships, is a vegan, not eating flesh, eggs, or dairy products.

Boris Becker, the ace tennis player who has to his credit several championships, is a vegetarian.

We might not expect to find a vegetarian in world championship body-building competitions. But **Andreas Cahling**, the Swedish body builder who won the 1980 Mr. International title, is a vegetarian, and has been for over ten years of highest level international competition.

Chris Campbell, who was the world wrestling champion in 1981 is a vegetarian.

Kalpana Chawla, the first woman astronaut hailing from India, when checked by a NASA doctor in America was found to have 'very clean innards' as she was vegetarian.

Robert DiCostella, the olympic marathon champion is a vegetarian.

The world's record for distance butterfly stroke swimming is held jointly by **James** and **Jonathan deDonato**. They are both vegetarians.

Sally Eastall, a vegan, stood 13th in the 1992 Barcelona Olympics Women's Marathon.

R S Gangadhara, a vegetarian researcher, has spent winter months at Maitri, the Indian research station in Antarctica.

Dr Ruth Heidrich, a vegan, holds the World Champion Triathlete title having won 60 races (highest annual total) during 1997.

Thomas Hellriegel, the first German Ironman winner (1997) is a vegetarian.

Roy Hilligan who won the title of 'Mr. America' is a vegetarian.

The olympic ski champion **Anton Innaver** is a vegetarian.

The wrestler **Killer Kowalski** is a vegetarian.

Carl Lewis, winner of nine Olympic gold medals is a vegetarian.

The late **Katherine Monbiot**, a vegan, was the women's arm wrestling champion and nutritional advisor to Chelsea First Division Football Club.

No man in the history of sports has ever dominated an event as **Edwin Moses** has dominated the 400 metre hurdles. The Olympic gold medallist went eight years without losing a race. Edwin Moses is a vegetarian.

Martina Navratilova, the tennis ace, joined the international animal rights organisation People for the Ethical Treatment of Animals (PeTA) as a result of which she took to vegetarianism.

Paavo Nurmi, the 'Flying Finn' set twenty world records in distance running, and won nine Olympic medals. He was a vegetarian.

Stan Price holds the world record for the bench press in his weight class. Stan Price is a vegetarian.

Aaron Pryor, welter weight world boxing champion is a vegetarian.

Pat Reeves, a vegan, was the British Women's power-lifting champion for eight years.

The entire Japanese baseball team **Seibu Lions** won the Pacific League Championship consecutively for two years after switching over to a vegetarian diet.

Judith Shakeshaft, a vegan, is the Welsh Masters Mountain Bike and Welsh Cyclo-Cross champion.

Joginder Singh, world's oldest active sportsman is a vegetarian. At the age of 105 years he is able to run 100 metres in 20 seconds.

Pierreo Verot holds the world's record for downhill endurance skiing. He is a vegetarian.

Emmil Watson, gladiators' athlete is a vegetarian

Chapter 6: Religion

Ahinsa is the highest religion.

— Mahavira

Sir, so long as even a dog of my country remains without food, to feed and take care of him is my religion, and anything else is either non-religion or false religion.

— Swami Vivekananda

The Holy Prophet ('Salam', meaning 'peace be upon him') narrated a vision in which he saw a woman being chastised after death because she had confined a cat during her life on earth without feeding and watering it, or even letting it free so that it could feed itself.

— Muslim Teaching

There is more real religion in the man or woman who feeds or pets a hungry animal then in the miser who builds a church and prays in it.

— Lewis Abbot

Religion plays a very important part in the lives of Indians. It provides a spiritual support mechanism that enables people to cope with their mental and physical problems. Different religions abound, providing different theories of life and death and explanations of events in this world. Each religion defines its own goal that its practitioners should strive to reach and prescribes codes of conduct to enable the goal to be reached. These goals and codes strongly define people's values and attitudes to the world around them and shape the way they look at things and deal with situations. Since one important component of the world around us is the rest of the animate kingdom consisting of animals and plants, their treatment at our hands also gets affected to a large extent by what our religions say about our duties towards them. Religious sanction (or absence of religious proscription) is normally taken as the ultimate authority to decide the propriety of any proposed action. Similarly, religious proscription is also the strongest deterrent. This chapter looks at what people interested in the welfare of animals should search for in their religions.

> *I care not much for a man's religion whose dog and cat are not the better for it.*
>
> — Abraham Lincoln

6.1 Outlook, attitude towards animals

> *It is diabolical to think that all animals have been created for men, to be killed and used in any way man likes. It is the devil's gospel, not God's.*
>
> — Vivekananda

All religions place a high value on human life and the state of evolution represented by the human being. But what do they say about the status of non-human animals? Does our relation to them find any place in the religious teachings? Each of us should find out what our religion says about the need for avoiding harm to non-human animals. Does respect towards the life of animals find any place in our religion? Does it explicitly and unconditionally enjoin upon its followers non-violence towards animals?

6.1.1 Discrimination between humans and animals

To my mind, the life of a lamb is no less precious than that of a human being. I should be unwilling to take the life of a lamb for the sake of the human body. I hold that the more helpless a creature, the more entitled it is to the protection of man from the cruelty of man.

— Mahatma Gandhi

There is no religion that disputes the place accorded to human beings at the top of the ladder of evolution or the order of creation. The mental and spiritual faculties of man are considered far more developed compared to other animate forms and therefore man is considered a worthy audience for spiritual instruction. There would be few contestants to this view, even from the animal-rights community. However, the existence of differences in the development of the spiritual and mental faculties of humans and animals have not prevented some of the religions from including animals in their scheme of morality where those differences do not matter or in capacities where differences do not exist. For example, Buddhism and Jainism recognise the animals' capacities to feel pain and physical suffering as equally important as that of a human's and consequently preach the avoidance of causing pain upon animals. However, the more important thing from our point of view is that religions like Jainism accord a *right* to the animal to live without suffering which other religions that talk of not causing pain, do not. It admits to the possession of a soul by the animals which, again, the other mainstream religions of the world do not. It also recognises a striving in each animal to evolve higher to seek salvation just as humans do. Thus such religions look at the animal kingdom in a markedly different manner than others which are content to view it as something given for man to rule over. It is for each individual to search for one's own truth taking the help of the various religions if needed.

If the lower animals, as we call them, were to formulate a religion, they might differ greatly as to the shape of the beneficent Creator, but they would nearly all agree that the devil must be very like a big white man.

— Dean Inge

6.1.2 Discrimination between animal and animal

Does your religion discriminate between various animals or does it apply a uniform ethic to all? Instances of both are to be found in various religions. Some of the religions regard all animal life as deserving our respect, while others hold certain animals (e.g. the pig) as less important than others and certainly the entire non-human animal world as inferior to the human. Others place some animals (e.g. the cow) a class above other animals in their claim for our mercy. Such orientation through the highly unquestioned medium of religion produces attitudes towards the animal world that might possibly not withstand the scrutiny of rational and objective thinking. Why, for example, should buffaloes be less deserving of our kindness than cows? Or why should pigs be treated in a more humiliating manner than, say, dogs, when they are both equally intelligent creatures?

6.1.3 Tolerated degree of ill-treatment

Ill-treating animals is as much Himsa as killing animals, and many Hindus perpetrate cruelty to animals not knowing that it is as grave a sin as killing.

— Mahatma Gandhi

What is the degree of ill-treatment that the religion tolerates? Put another way, what is the degree of non-violence that is recommended — does it include non-killing or does it advocate the contradiction-ridden (to say the least) policy of being 'kind' to animals but not proscribing their killing at our hands? This matter is an important one, since it dictates the actual treatment that the animals find themselves subjected to at our hands. Religions that do not explicitly say anything about the propriety of killing animals develop a following that does not question the propriety of the act. In general, the level achieved by the practitioners is much lower than the ideal prescribed by the religion.

In 1730 A.D., 363 members of the Bishnoi community in Rajasthan most gallantly laid down their lives as martyrs against the indiscriminate destruction of trees and wild life. In 1988, based on this community's strong religious belief of reverence for all life and thanks to their timely backing coupled with political pressure on the then Union Minister of Agriculture, Shri Bhajan Lal, **Beauty Without Cruelty** was able to achieve unimaginable success when after a period of thirteen years the Indian Council of Agricultural Research reluctantly gave in to **BWC**'s pleas and scrapped their Karakul lamb project. Karakul lambs imported from the former USSR were being bred for being slaughtered within 48 hours of their birth. Such pelts fetch high prices as the curls are still tightly wound. In order to forestall Karakul lamb farming, **BWC** purchased the entire flock of sheep which were shifted to Deesa where they were taken care of by the Bhansali Trust.

6.2 Practice of the religion

It ill-becomes us to invoke in our daily prayers the blessings of God, the compassionate, if we in turn will not practise elementary compassion towards our fellow creatures.

— Mahatma Gandhi

The preaching of one's religion finds expression in the daily practice of its followers. Every religion has come to be associated with certain external practices that its followers adopt. Method of prayer, method of worship, dress codes, food habits all characterise almost every religion. These may or may not be prescribed in the scriptural texts of the religions and may have been just the outcome of early followers habits' and customs being carried on as tradition. In almost all cases, they are never binding upon the followers — they choose to perform those practices voluntarily.

Diet, worship, livelihood are aspects of one's daily life that are influenced strongly by religion and that in turn influence the well-being of animals.

Religious heads, priests, monks, nuns etc. can easily inculcate feelings of reverence for all life in the people they meet. The World Week of Prayer for Animals is observed each year from Sunday to Sunday covering 4th October, World Animal Day (in honour of St Francis of Assisi) and provides an excellent opportunity to religious communities of all faiths to participate through a special ceremony in paying respect to God's creation.

6.2.1 Yoga and *ahinsa*

One of the necessary conditions enjoined upon the person seeking to be a *yogi* is the attitude and practice of non-injury. One paragraph from Swami Vivekananda's treatise on *Raja Yoga* is worth quoting verbatim in its entirety here (underscoring ours):

> *Raja Yoga is divided into eight steps. The first is Yama — non-killing, truthfulness, non-stealing, continence, and non-receiving of any gifts. Next is Niyama — cleanliness, contentment, austerity, study, and self-surrender to God. Then comes Asana, or posture; Pranayama, or control of Prana; Pratyahar, or restraint of the senses from their objects; Dharana, or fixing the mind on a spot; Dhyana, or meditation; and Samadhi, or super-consciousness. The Yama and Niyama, as we can see, are moral training's; without these as the basis no practice of Yoga will succeed. As these two become established, the Yogi will begin to realise the fruits of his practice; without these it will never bear fruit. A Yogi must not think of injuring anyone, by thought, word, or deed. Mercy shall not be for men alone, but shall go beyond, and embrace the whole world.*

The benefits of adopting *ahinsa* for the practice of *yoga* leads to the further spread of *ahinsa*: *Non-killing being established, in his presence all enmities cease (in others)*, according to Patanjali.

Swami Vivekanand expounds upon Patanjali's aphorism above:

> *If a man gets the ideal of non-injuring others, before him even animals which are by their nature ferocious will become peaceful. The tiger and the lamb will play together before that Yogi. When you have come to that state, then alone you will understand that you have become firmly established in non-injuring.*

The cause of violence

Srila Prabhupada in his purports to the Shrimad Bhagvatam, has pointed out the widespread violence among humans is a *karmic* reaction to animal slaughter:

> *In this age, propensity for mercy is almost nil. Consequently there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they must also be slaughtered like animals in big wars. This is very much evident in Western countries. In the West, slaughterhouses are maintained without restriction, and therefore every fifth or tenth year there is a big war in which countless people are slaughtered even more cruelly than the animals. Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal killing in the slaughterhouses and by hunters in the forest.*

6.2.2 Dietary recommendations

Vegetarianism for spiritual growth

The Vedic scriptures of India stress non-violence as the ethical foundation of vegetarianism. The *Manu-Samhita*, the ancient Indian code of law states:

> *Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to the attainment of heavenly bliss: let him therefore shun the use of meat.*

In another section, the *Manu-Samhita* warns:

> *Having well considered the disgusting origin of flesh and the cruelty of fettering and slaying of corporeal beings, let him entirely abstain from eating flesh.*

All the religions born in India — Hinduism, Jainism, Buddhism, and Sikhism — hold diet as very important to the spiritual development of humans and make strong recommendations for vegetarianism. In general, they prescribe certain guidelines for diets appropriate to each person's goals in life. However, of these religions, only Jainism and Buddhism hold non-injury toward animals as a fundamental creed to be followed unconditionally for its own sake, not as a means to other ends. Sikhism allows non-vegetarianism for the warrior class but only under conditions of potential starvation and then only if the persons who are to eat the meat kill the animal themselves and thus demonstrate moral courage and accept full responsibility for the act. As can be imagined, today's conditions of consumerism have made this way of obtaining meat a fiction.

Buddhism, although holding love and respect for all creatures as one of its strongest creeds, does not match the Jain religion in the sincerity of its followers to the cause of *ahinsa* towards animals. Vegetarianism is largely absent among Buddhists outside the Indian subcontinent. Even in the subcontinent its followers are not found to adhere to the principle as strictly as Jains are. Buddhists living in coastal regions commonly eat fish. Others are known to eat meat on the excuse that it is killed by others, not them, so they are not guilty of the crime of killing! Unfortunately, the prescription of the 'middle path', or *madhyam marg,* by the Buddha to his followers, intended probably in the context of avoiding extremes of austerity, self-denial of physical comforts, has been interpreted by its weak-willed followers as a sanction to eat meat and eggs under certain circumstances.

Like the Jains, there is yet another sect of the Hindus, called the Bishnoi, whose name is synonymous with the practice of vegetarianism. The Bishnois believe in non-injury to and non-killing of all living beings, green trees included. Of their twenty-nine religious principles, three directly enjoin their followers to practise compassion, not to fell trees and not to rear goats, the last being with a view to pre-empt any possibility of the goats eventually landing up in butcheries. Their history is replete with hundreds having sacrificed their lives for the sake of protecting wild life and trees. Even now, every couple of years, some one falls victim to a poacher's bullet while trying to stop the illegal killing of wild animals.

Saatvik, Raajasik and Taamasik foods

The scriptures of Hinduism classify foods in three groups: *taamasik, raajasik,* and *saatvik*. The classification is based upon the effect that foods may have upon the personality of the individual through chemical action upon the brain. Those foods which are 'dead', which are partly spoiled, which have been processed a great deal, which have been preserved in some way, which have no spark of life about them, which lack the vitality of food that is alive or is recently cooked are called *taamasik*. Such foods create a feeling of heaviness, of lethargy; they cause irritability. Because of the feeling of restlessness and lack of ease, one may be likely to act in a cruel or thoughtless way. *Taamasik* food can lead to a tyrannical, oppressive kind of disposition…Meat is also likely to be *taamasik,* especially when it is not fresh…Once animal cells die, the process of degeneration and decay begins. Meat tends to have a *taamasik* effect for this reason.

Some meats are, however, *raajasik* in effect. Food which is cooked a great deal to increase its taste appeal, that which stimulates the nervous system, speeds up metabolism and activates is called *raajasik*. These foods will energise, but not in the sense of lending a clear, balanced energy. Rather they tend to stimulate and push the organism to increase its speed and to indulge more in physical activity, sensual pleasure and creature comforts. *Raajasik* food tempts one to eat more and leads the attention to the savour of the food and away from internal signals.

By contrast to the above two categories, those foods which are whole, fresh, natural, of good quality yet mild, neither overcooked nor undercooked, are experienced as lending a calm alertness and at the same time a state of quiet energy. Such foods are called *saatvik*. They are said to nourish the consciousness. *Saatvik* foods give strength from within as contrasted with *raajasik* foods which supply strength to the muscles. Such foods as fresh fruit, wholesome grains, and fresh milk of the cow are *saatvik* foods.

Vegetarianism does not find explicit mention in the Judeo-Christian religions, viz. Islam, Judaism, and Christianity, or in Zoroastrianism, although all value the quality of kindness to other living creatures.

Kosher meat

Kosher is a word used to describe foods prepared according to a prescribed manner by the Jewish faith. It has also come to be used as an adjective to mean something done in 'the proper way'. For Jewish people, meat of animals that have split hooves or that chew their cud (e.g. cow, goat, lamb) are *Kosher* and therefore recommended for consumption. Non-*Kosher* animals include pig, horse, camel and rabbit. The method of killing animals (*shochet/ shechita*) for meat is also prescribed, and one of the stipulations is that the animal never stand in its own blood. This has led to a method of killing them which many regard as very cruel: in slaughter houses in the West the animal is hoisted up on one of its hind legs, yanking it off the ground and in the process frequently breaking its leg, then the butcher slits open the throat to bleed the animal to death.

Halaal and Jhatka meat

Halaal is the term used to describe the method of killing prescribed in the Muslim faith. There are a couple of stipulations on the kind of meats that Islam requires its followers to have: the animal must be in good health before killing, it must be fully conscious at the time of killing, its blood is *not* to be consumed. These have led to the method of killing similar to the Jewish way, that of slitting open the throat and bleeding the animal to death. Again, this is viewed by many as increasing the pain that the animal must have to undergo, but the fact of Islam is that it actually was recommended so as to *not* cause undue pain to the animal. Therefore *halaal* meat is meat that is obtained in this manner. The stipulation that the animal be fully conscious at the time of death has resulted in strong opposition to the adoption of stunning the animal before killing it, since it claims to result in rendering it unconscious (which is the objective of stunning, but rarely satisfactorily achieved, so as to save it the pain during actual killing).

The contrasting method is that called *jhatka,* used by Hindus and Sikhs and consisting of beheading the animal in one blow. Needless to say, the larger the animal, the less the chances that its neck gets severed in one blow if the blow at all falls in the right place at first attempt.

6.2.3 Worship rituals, observances

Ritual sacrifices. Or ritual murder?

> *All the acts of devotion will avail nothing to a man who sacrifices animals.*
>
> — Kabir

If a man lives a hundred years and engages the whole of his time and attention in religious offerings to the gods, sacrificing elephants and horses and other things, all this is not equal to one act of pure love in saving life.

— The Buddha

Killing of animals and birds in the name of religion continues to exist in India and this does not mean it happens only among the tribals. Kerala, Tamil Nadu, Karnataka, Andhra Pradesh and Gujarat are the only states with a law against the sacrifice of animals and birds.

One of the most tragic realities in society today is the existence of rituals involving the murder of animals in the name of religion. What ought to be a force guiding people away from inflicting any pain on other living creatures and making them sensitive, caring individuals respecting other life similar to theirs is instead today used as a justification for killing animals. The ritual slaying of a goat on the occasion of *Bakri Idd* is a socially imposed custom on every Muslim family. The temples of the goddess *Kali* are the slaughter grounds for, again, goats. The Christian community of coastal India have similar customs to mark their religious occasions. Whether prescribed by their respective scriptures or not, these customs are a reality that their religions' followers have to own up and claim responsibility for whether they be tribals or educated town folk. At the same time, just to appease the electorate, the authorities should not look the other way while animals are unlawfully killed for religious purposes.

BWC strongly objects to *any* killing of animals in the name of any religion. It feels that we exhibit hypocrisy by demanding human rights for ourselves but denying the elementary right of life to our fellow creatures. Taking the life of a defenceless innocent animal and calling it a sacrifice is surely a demonstration of very undeveloped moral values. Do people really think that the kind and compassionate God is pleased when we take life in His name and feast upon the flesh of the killed animal? (If hundreds of animals have been slaughtered and there is an excess of flesh it is thrown away.) It matters little if camels, goats or cows are killed for *Bakri Idd*, or if goats, chicken and buffalo calves are sacrificed in Hindu temples to appease deities such as *Samantdada, Manju Bhog,* goddesses *Mahalaxmi* and *Kali*, at festivals like the *Biroba Jatra*, or the captured wild fox, sheep and goat sacrifices take place at *Makara Sankranti*. It is brutal killing of animals and birds which can only be stopped by enlightened religious leaders as was done in 1989 when **BWC** persuaded the Catholic Church to stop the age old barbaric custom of teenage boys biting a piglet to death at Terekol, Goa in celebration of St John's Baptism.

Vegetarian observances

The travesty of religion through the practice of animal sacrifices on certain occasions is to be contrasted with the place given to vegetarianism on other occasions. For example, during the period of Lent extending from Ash Wednesday through Easter, a vegetarian diet is mandatory upon Christians. The followers of Zoaraster also abstain from meat for one month of the year and on particular days during the other months. It is significant that abstinence from meat is regarded as one means of achieving spiritual purity. Non-vegetarian Christians and Zoarastrians might ask themselves why this aspect of achieving purity must be restricted to only one month a year. Similarly, meat is completely proscribed for Hindus on their religious festivals and occasions. Meat may *not* be served at weddings, for example. Non-vegetarian Hindus should ask themselves why something that is blasphemous on certain days becomes all right on others. However, we often come across people who after the month of *Shravan* eat meat, fish and eggs with a vengeance and at the same time say they positively felt better when they had abstained earlier! What ever be the reason, it is good that many totally refrain from non-vegetarian items and do not even eat any thing prepared outside their homes (least it not be strictly vegetarian) on particular days of the week throughtout the year.

Festivals, customs and fairs involving animals and their products

Festivals and fairs organised in different parts of the country, often involve animals. Most of these ***Melas*** also sell items made of leather, bone, shell, silk, etc. Some of the events are:

All Fools Day celebrations on 1st April, organised by the Intellectuals' Association of Hingoli in Maharashtra are celebrated with a donkey race in which people sometimes get kicked by the donkeys.

During ***Baisakh,*** starting on ***Chaitra Sankranti*** the tribals of Orissa's Simlipal National Park and Tiger Reserve go on a mass hunting excursion called *Akhand Shikar*. They indiscriminately kill all the animals (except tigers and elephants) that come in their way. News of the hunt is conveyed by blowing a horn made from horn of the Indian bison. The priest also performs a *pooja* during which fowl's blood is offered to God.

It is a common practice for animals like sheep, goats and male buffaloes to be beheaded ritually on auspicious days in and around temples all over India. No different than ***Bakri Id*** when in addition to specially fed and fattened goats, camels may also get sacrificed by Muslims.

Kartik Purnima is the time when India's largest **Cattle Fair** takes place in Sonepur, near Patna. During this 14-day festival, upto a million heads of cattle are adorned and sold. Heavily decorated elephants (some having been illegally trapped in forests), horses, camels and even birds are sold. People sell handicrafts, utensils, toys, etc. and circuses, jugglery and magic shows are also part of this fair.

For the ***Dahi Haandi*** celebrations during the festival of *Janmashtami* clay pots full of curds and butter are hung high in streets and cash prizes are given to youths who break them. (Attention: vegans.)

Camel parades, rides and races are part of the **Desert Festival** celebrations at Jaisalmer in Rajasthan. At the **Bikaner Camel Festival** horses in finery are made to run races. The **Cattle Fair** in this State at Nagaur which takes place every February, is considered to be one of the largest cattle fairs in the country, however, horses and camels are also traded (leather goods bought and sold as well); and camel racing is part of the festivity.

A **Donkey Fair** is annually held on ***Pous Poornima*** day at Jejuri in Maharashtra. About 5000 animals are traded in during this three day fair. Prospective buyers hit the donkeys hard on their backs to test how strong they are before purchasing them.

The ***Durajpalli Jatra*** which occurs every alternate year at the *Linganamantalu Swamy* temple of the Durajpalli village in Andhra Pradesh, is essentially a social event when people come for two days and a night to have a good time. Unfortunately, part of the festivities includes a mass sacrifice of animals followed by selling of hides collected from the carcasses.

The ***Durga Pooja/Dasara*** celebrations include animal sacrifice in several parts of India. Buffaloes, goats, and sheep are ritually sacrificed in hundreds; their flesh consumed as *prasad*. Elephants and horses are commonly used in street processions on ceremonious occasions and at religious and other *melas* all over the country. Celebrations, particularly in Mysore and West Bengal involve participation of decked-up temple elephants. In Mysore, an elephant is made to carry a 450 kilogram gold *howdah* for four hours as a part of the *Dasara* celebrations.

The **Elephant Festival** in Jaipur begins with a procession of elephants, camels and horses. Events like elephant polo matches and tug of war between elephants and men are also held. And a prize for the best decorated (intricately painted, etc.) elephant is given.

The ***Ganesh* Festival** as celebrated in Pune, Maharashtra, sees bullock-cart racing which is in fact illegal in India, yet the state government itself promotes the event. Not only do the poor bulls who are always over-driven suffer and get injured, but so do humans involved in the 'sport' (drivers, spectators, etc.). A spectator often gets killed. The bulls are yoked with a yoke decorated with peacock feathers. Also featured at this festival are events like horse-cart races and ram fights.

On the occasion of the *Gattari Amavasya* which signals the onset of the holy month of *Shraavan* (when Hindus abstain from meat), a mass killing and consumption of goats, sheep and fowl as a kind of merriment is seen all over India.

After ***Gudi Padwa***, pilgrims visit the *Biroba* Temple at Aarewadi village, near Sangli in Maharashtra. About 2 lakhs of sheep and goats over a period of three weeks are sacrificed by them in the hope that their wishes are fulfilled. The irony of this custom is that the god *Biroba* is depicted as a vegetarian and non-vegetarians are strictly prohibited from entering the temple. Similarly, around this time thousands of goats and fowls are slaughtered to appease *Ekvira Devi* at Karla Caves near Lonavla in Maharashtra.

Decorating bullocks and ploughs and worshipping cows is commonly done at different times of the year in different parts of India during festivals such as ***Janmashtami, Barshamangal, Bail Poda*** and ***Mathu Pongal.***

The ***Kambala*** sport events take place in coastal Tulu villages of Karnataka between October and February each year when specially nurtured buffaloes are made to run in muddy water, the winning pair judged on the basis of the water splash thrown up.

The ***Kedu*** **Festival** of the *Kondhs* of Orissa involves a *kedu* (buffalo) anointed with oil and turmeric being tethered to a tree and brutally attacked with sharp instruments to the chant of *mantras* and beating drums. The animal squeals in agony, eyes bulging but can not flee. There is a mad rush to hack off pieces of its flesh.

At Chivari in Maharashtra, a fair is held annually on the Tuesday after ***Maghi Purnima*** when around seven thousand animals' necks are twisted and killed in front of Goddess *Laxmi*. The bloody carcasses of mainly goats are then hung up on trees. On the same day another fair called the ***Kayar Yatra*** is also held when after midnight buffaloes are sacrificed. The main attraction of this fair is finding a hidden lamb which is then bitten to death by the finder who hangs its intestine round his neck.

An annual **Lucknow Mahotsav** is organised by the Directorate of Tourism, UP, in which extravanganza amongst an handicraft *mela* and a food carnival, regal pastimes like kite flying and even tonga races, are held.

On ***Mahashtami* Day** goats, lambs and cocks are sacrificed at a *Durga* temple in Sirlo, Orissa. However, it is understood that since 1985 animal sacrifices have been stopped at the *Kataka Chandi* temple and at the *Sarala* temple in the area.

Makar Sankranti heralds the **Kite Festival** when the skies of particularly Ahmedabad and Delhi are full of kites. Not only do rival kites fall limp, but so do innocent birds. However careful, when flying a kite, the sharp string/*manja* unwittingly severely wounds birds. It cuts their wings, bodies or feet so deep it results in profuse bleeding, often gruesome death if beheaded.

The brutal ritual of fox sacrifice is prevalent in a number of villages of Karnataka on the occasion of ***Makar Sankranti***. Foxes are illegally trapped, their mouths sewn with needle and thread and presented to the deity after which their lower right ears are amputated and a pack of stray starving dogs made to attack them. Traumatised, mauled, bleeding and dying, the fox is then let loose in the forest. In 1997 **Beauty Without Cruelty** along with Compassion Unlimited Plus Action was successful in obtaining a Court order thanks to which the cruelty inflicted on the foxes was lessened, but unfortunately nothing could be done to stop the hundreds of sheep and goats which were sacrificed in the temples. However, in 1998, **BWC** managed to further lessen the suffering inflicted upon the captured fox and succeeded in convincing the inhabitants of the Udbur village against the goat and sheep sacrifice as a result of which not a single animal was killed.

Competitions in which pairs of bulls are made to drag stones weighing up to three and a half tons and cover previous record-breaking distances are undertaken in the Kurnool District of Andhra Pradesh. Ironically, this cruel exploitation takes place under the auspices of the temple of Lord *Mahanandeshwaara* with its sacred *Mahanandi* during the ***Mahashivaratri* Festival**.

Buffaloes are killed during the festival in honour of the goddess ***Manju Bhog*** at Kanda in Garhwal, Uttar Pradesh. Preparations begin a week earlier when they are bathed and made to run helter-skelter in panic till exhausted. Village youths make them stumble midway. On the day of the sacrifice many die enroute as the route is long and steep. The ones that make it to the temple are hacked on their necks till they fall dead.

At the ***Mari Jathra*** and ***Thingala Jathra*** in villages around Tumkur, Karnataka, sacrificial beheading of male buffaloes to appease goddess *Maramma* takes place at annual fairs. In 1991, **Beauty Without Cruelty** along with Akhil Karnataka Prani Daya Sangh managed to foil the beheading of about 100 buffaloes by contacting localites, distributing leaflets and giving speeches.

Myoko, the monsoon festival, is celebrated by the Apatanis, a major tribe of Arunachal Pradesh, when a garlanded *mithun* (a cross between a cow and a buffalo) or deer is sacrificed at the end of the 10-day festival celebrations marked by rituals and merriment.

Particularly in Bengal and West and South India ***Nagpanchmi*** is a major Hindu festival. Battis Shirala, a sleepy village in Maharashtra springs to life on *Nagpanchmi* where alone it is a question of torture for over 400 cobras and lives of over 1500 rat-snakes every year. On the day of this festival when people worship snakes, cobras captured from the wild, are taken round in baskets from house to house, even in large cities, where each snake during the course of the day is hundreds of times subjected to being sprinkled with rice and *halad-kumkum* (turmeric and red coloured powder) and given milk which snakes never drink. Snakes have no eyelids and the powder damages their eyes to a great extent. It is unfortunate that the Government has done nothing fruitful to put an end to this torture of wild life even though it clearly attracts the provisions of the Wild Life (Protection) Amendment Act, 1991.

Pomblang or goat sacrifice is an important part of ***Nongkrem***, a 5-day religious thanksgiving festival in Meghalaya.

To celebrate the ***Ooru Habba*** festival, two tribal groups, the Hakkipikki and Iruliga, sacrifice two buffaloes and two goats outside the Bannerghatta National Park. The animals are pierced with a trident and their blood is drunk.

Cattle horns are painted and decorated for ***Pongal*** in Tamil Nadu. The festivities include the snatching of money bags tied between the horns of ferocious bulls made to run. And *Jallikattu* (vaulting the bull) which is nothing short of a bloody bullfight. Prize bulls with horns sharpened for the kill are goaded to fury and let loose on a crowd of bullfighters. Though banned under the Prevention of Cruelty to Animals' Act, 1960, *Jallikattu* draws huge crowds including state politicians. More often than not the event turns violent because the bulls, confused by pain and fury, charge into the crowd of onlookers. Apart from one or two persons being gored to death, around a hundred are often injured during a single event.

On *Kartik Purnima* the annual ***Pushkar Mela*/Camel and Cattle Fair**, near Ajmer in Rajasthan is held when thousands come to bathe in the holy waters of the lake. Bedecked camels are made to race with as many as a dozen humans on top of each of them. Besides selling live camels, a number of camel leather items such as whips, animal covers, kits, shoes are sold; the handicrafts include ivory work from Morta.

At the **Festival of *Samantdada*** at Wadangli, near Nasik in Maharashtra, lambs are openly slaughtered and their skins auctioned by the temple trust for thousands of rupees.

In West Bengal, the Vishu tribal festival's hunting celebrations in the Dalma forest range called **Sangra Boga** involve killing wild animals like barking deer, wild boar, foxes, rabbits, birds and snakes.

On the ***Sanvatsari*** day observed by Jains, birds are freed in order to attain salvation. Ironically on the eve of this festival, hundreds of birds are caught and sold for release. Moreover those released rarely survive.

Shobha Yatra at the Pune Festival in Maharashtra is a procession led by decorated elephants, camels and horses.

In the month of Bhadrapad (August or September) each year people gather for three days at the site of an ancient Shiva Temple in Saurashtra for the ***Tarnetar Fair*** for camel and bullock cart competitions, horse racing and polo events, and for winning prizes for the best decorated animals. Like at all other fairs various items are sold: woollen shawls, and bead-cum-shell jewellery are commonly traded in here.

Many religious heads do not mind sitting on deer and tiger **skins**.

Varkh is regularly applied on certain idols in temples. Furthermore, sweetmeats with *varkh* on them are given as offerings to deities as well as distributed as *prasad*.

It is not uncommon to find **wild animals and birds kept in cages** adjoining temples. For example, a monkey at the *Hanuman* temple in Mumbai, a *cheetal* at Shirdi. Snakes, monkeys, birds, rabbits, even mice and calves are often 'decorative exhibits' at temples during celebrations like ***Janmashtami*** and ***Ganesh Chaturthi***.

The use of **wildlife products** such as **Musk/*Kasturi*, Ambergris/*Amber*** and **Civet/*Gandhamarjara*** in temples is quite common, even today when the use of these items are forbidden under wild life laws. For example, musk (for which the musk deer is killed) and ambergris are widely used in many Jain temples; and in the 1970s, every week as many as 108 civet cats were trapped in Kedappa and killed for the civet to be used in temple *poojas* at the *Venkateswaran* Temple, *Thirumalai Devasthanam*. We do not know if this still occurs.

Yak (ox) tail hair/*Chamar* is used in Jain temples as hand-fans.

6.3 Did you know?

- Fishing is banned within 5 km of holy pilgrimage places, e.g. **Aryavansh** — Shaturanje river of Palitana.
- There are no slaughter houses in the town of **Sravanabelagola** in Karnataka, the holiest place for Jains.
- Slaughter houses are not permitted inside the city of **Sarnath** in Uttar Pradesh.
- On religious grounds, in 1994, the historical pilgrim centre **Hastinapur** in Meerut district, UP was declared as a vegetarian zone.
- The **Karani Mata temple** at **Deshnok** village, near Bikaner in Rajasthan houses thousands of rats considered sacred for generations.
- The **Bishnoi** community have for centuries on religious grounds protected wild life in the areas where they reside and have taken strong objection to poaching as was done by them when in 1998, five leading actors and actresses went on a shooting spree and killed some deer in Rajasthan.
- The villagers of **Khinchan** in Rajasthan protect and feed the migrating Demoiselle cranes which fly there from Mongolia and Central Asia every winter.
- Certain religious heads and organisations successfully demand slaughter houses are closed on particular days of the year e.g. *Mahaveer Jayanti*, also Sadhu Vaswani's Birthday celebrated by the Mission as **Meatless Day** on 25th November.
- Hundreds of Jains have taken vows in the presence of their *Munis* to abstain lifelong from using particular animal derived products such as silk.

> *Mine is not a religion of the prison house. It has room for the least among God's creations.*
>
> — Mahatma Gandhi

Chapter 7:
Livelihood

He who permits the slaughter of an animal, he who kills it, he who cuts it up, he who buys or sells meat, he who cooks it, he who serves it up, and he who eats it, are all slayers.

— Manu

The major cruelties practised on animals in the civilised countries today arise out of commercial exploitation, and the fear of losing profits is the chief obstacle to reform.

— C. W. Hume

Manu's saying above reiterates what has been said earlier in the document, viz., that everyone who wilfully and knowingly associates with any aspect of the killing, and especially with making money out of it bears some share of the responsibility on his/her head. Notwithstanding the large share of the blame that the consumers of the animals' body parts must bear for having demanded it, it is also true that the persons actually killing the animals allow to happen what would in all probability not have happened without their consenting to perform the act. For it is certainly true that most non-vegetarians who eat meat with such relish would not find the same relish in it if they are asked to kill the animal themselves. Thus the meat problem is one which would find a very quick conclusion if the supply side is checked, because even though demand for it may continue, the people making the demand would never be courageous enough to undertake the killing themselves.

The moral aspect of continuing to supply an objectionable commodity is also one that should not be neglected. Just as consumers cannot free themselves of the blame for the killing of the animal by saying that it would be killed *anyway* even if it were not for them and that if they didn't buy it, someone else would, similarly the butchers and dealers in meat cannot say that "if I don't kill it, someone else will" and continue to make a handsome profit from the business. The butcher is not being forced by anybody to kill animals — he is doing so out of his own free will. Maybe his circumstances force him into this occupation, maybe it is his family's traditional business. But it is worth reflecting upon the fact that just as if consumers stopped demanding meat, there would be no incentive for people to kill animals for it, similarly if people refused to kill animals, consumers (at least in India) would turn to vegetarian food after initial protest. Thus the problem can be solved both ways. It remains to convince the butchers of the wrongs of their deeds — they have to be weaned away from an occupation that completely brutalises them and desensitises them to the suffering of other creatures. In effect, it takes away from them the very essence of humanity after which the adjective 'humane' is named.

The saddest part of the whole story is the involvement of children in these occupations. Inducted into the business to follow their families' traditional occupation (in accordance with maintaining caste boundaries), they grow up away from the fun and merriment of the football field or even other harmless and simple games and activities and spend their time instead in the blood-smeared and fear-filled atmosphere of the slaughter house. There can be no more effective way of turning a human into a brute than to make him/her watch and participate in the butchery of sentient animals day in and day out, many times a day, since childhood. What future do such children have? What future can they give *their* children?

7.1 Human agents of animal exploitation

7.1.1 Employees

Do we ever stop to think about what kind of activities are we getting paid to perform? Armed with a degree today, we are only too happy to sell ourselves to the highest bidder for our academic or experiential talents. Then whether the company kills goats for its profits, or brews addicting alcohol or produces self-certified carcinogenic cigarettes, it does not seem to matter as long as we get our share of the loot in the form of a handsome benefit package. Do we ever question what our talents and qualifications are being used for? Can sparkling interiors of business offices and smart dresses of its employees change the nature of the business run by the company? How can we feel happy working in the air-conditioned offices of a company that produces meat for a business when we know the reality of the conditions where the company's actual product is being produced? Is it not our duty to think that by succumbing to the salaries that are being paid to us to work for such companies, we are equal partners in their crime? We are the actual executors of the companies' wishes, we make the management's dreams come true. The engineers who design the slaughter house equipment, the technicians who maintain it, the architects who design the slaughter house itself, should they not all feel a sense of guilt in contributing their intellectual skills for the conception, design, and fabrication of something that is going to be the killing ground for thousands of animals? Ironically, many of these workers may be vegetarians themselves! Shouldn't they stop to think whether it is right to actually help activities that they themselves shun on principle?

Veterinarians

Veterinarians fall into a number of categories. First there are those who have failed to get into medical colleges which train them to become doctors for humans and so settled for learning to treat animals. Second, those who thought they would help animals by becoming vets but eventully landed up working in killing-industries (termed animal husbandry) like for poultry. Similarly, others who on being qualified, joined establishments such as circuses and zoos which exploit animals; yet others as livestock development officers and managers of stud farms or even atttached themselves to pharmaceutical companies and research institutes or those making serum. Only a small percentage of those who graduate in veterinary sciences end up being good vets simply because they genuinely love animals.

Human Exploitation

During the course of **BWC**'s investigations, human exploitation has come to light in the form of bonded labour as in the case of children made to work in silk factories and young girls (mainly Keralites) in sea food units. Such facts should strengthen the resolution made by vegetarians never to support these trades in any way whatsoever.

7.1.2 Businessmen

Do the owners of businesses give any thought to what the repercussions of their business are on the society around them? What occupations they are promoting? What effect their choice of business has on local economy, ecology, habits of people? Businessmen mould the habits of society far more directly than one would imagine. It is their product (if a manufacturing business) that finds its place in the household, it is their advertisements that are seen by all, it is their method of production that dictates the condition of the local natural environment. Their products set the fashion, their advertisements shape the minds (young minds in particular), their choice of technology alters the local environment. A meat industry might convert an entire local population which was not exposed to butchery tone that works daily for such a business. A cosmetics or chemicals company might cause local population of animals like rabbits to be hunted followed by special captive breeding for being used for the testing of the company's products.

What is needed is business with a conscience. The figure on the bottom line at the end of the financial year should not be the only concern for businesses. The profit motive, although a necessary driving force to keep the business running, can be very nobly supplemented by other motives, these to do with welfare of one's surroundings including the people living there. This would only earn the company goodwill and support.

Ethical stands in business are not unknown. A food-processing company called **Plamill Inc.** in the USA is known to avoid the use of honey on principle (the vegan principle). Many hotels in India, including some big chains like **Woodlands**, owned by people of vegetarian persuasion choose to stay away from the lure of money that a non-vegetarian business promises.

7.1.3 Investors

Those who care, realise that meat and leather are two sides of the same coin. But that is not enough. We request readers not to invest in the so-called lucrative livestock ventures. Without sufficient patronage such projects will not be taken up or flourish.

For any business to run, it needs a supply of money from investors. It can be said that businesses rely on people investing in their proposition and giving them money to run the business in return for a monetary share in the profits. Thus investors are doubly associated with the business: they make it possible and they reap the rewards. Investors in the meat industries should remember this fact: that they willingly and knowingly provided financial support for the killing of innocent animals and after the animals were killed, they returned asking for their share in the profits made from selling the butchered animals' body parts. It is ironical that many investors in meat industries are vegetarians themselves — they encourage others through their financial support to carry on businesses whose products they themselves do not consume on principle.

The **BWC** *Investment Guide* categorises companies listed on the stock exchange as green, orange, and red, depending on the nature of the business carried out, thus helping people to adopt the **BWC** criteria (leading a vegetarian lifestyle) in their investments.

7.1.4 Who is responsible for *hinsa* upon animals?

- The person who manufactures or invests in a company which produces the instrument which kills. (Knife, gun, fishing equipment, poison, etc.)
- The person who sells the instrument which kills or promotes its sale. (Includes animal *welfare* organisations which encourage the use of so-called 'stunners' for use in slaughter houses.)
- The person who buys or pays for the instrument which kills; as also the person who takes a commission on such a transaction.
- The person who breeds, sells, buys, traps, etc. any creature for slaughter.
- The person who actually performs the act of killing. (Slaughtering, hunting, shooting, fishing etc.)
- The person who watches the killing or indirectly supports the person who does it by way of monetary investment or otherwise. (Includes animal welfare organisations who practice 'mercy' killing.)
- The person who sells the carcass including the person who benefits from the profits from such a sale.
- The person who cooks or 'processes' the carcass.
- The person who buys the carcass.
- The person who eats or utilises the carcass or even its by-products. (Flesh, bones, leather, etc.)
- The person who watches the carcass being eaten, supports the person who eats it, or indirectly utilises it as in consumer items containing animal ingredients. (Includes monetary support given by parents to children whose vegetarian ethics are contrary to theirs.)
- The person who is indifferent to the killing and brushes it aside as 'some thing that happens' even if he himself is not a party to any of the above.

Vegetarian Village

Although most village folk are vegetarian, the concept of living in an entirely vegetarian village is attracting many urban dwellers. A company called **Chandda Prabhoo Vegetarian Villages** is developing a vegetarian commune with modern facilities and inviting vegetarian families to reside in a village 15 kms from Chennai. One of the main terms and conditions states that all family members should be strict vegetarians throughout their lives.

Ralegaon Siddhi, Maharashtra is an example of Annasaheb Hajare's efforts to develop an area which among other things, remains ever-green. Although ecologically oriented in outlook, the village folk may not be all vegetarian.

7.2 Suggestions for business ventures

The following are a few suggestions for business ventures in India which would help animals *and* in the opinion of **BWC** prove to be financially rewarding:

1. Manufacture and marketing of a range of ***Ahinsa* cosmetics and soaps** as per **BWC** specifications. *(**Ahinsa** is the* registered trade mark of **BWC** India.)

2. Development through research of an alternative process for the making of ***varkh*** without ox-gut skin and its manufacture and marketing. In India an astounding 275 tonnes of silver are annually beaten into *varkh* utilising intestines of 5,16,000 cows or bulls and calf leather of 17,200 animals each year.

3. Manufacture and marketing of **vegetarian capsules** to replace capsules made from gelatine. The know-how is available abroad.

4. Manufacture of new **'eco-friendly plastic'**: This has great potential as it can be turned into household products ranging from bin liners to water storage bottles. As plastic is not biodegradable and is notorious for suffocating fish, blocking drainage, etc., a

team of British scientists have genetically engineered oilseed rape so that the crop produces plastic polymers in its leaves and seeds. **Biopol** nature's plastic is another eco-friendly material available. (The Greenpeace credit card is made from this material.) It is produced with sugar as its main raw material and so is from a non-genetically engineered source. It is fully compostable/biodegradable, durable in a variety of applications and can be recycled. For further information on Biopol, contact Monsanto, plc.

5. Growing **Jojoba** (*Simmondsia chinensis*) plantations in arid and semi-arid regions of India, extracting oil from its seeds and marketing it. The oil extracted from Jojoba seeds is an established substitute for sperm oil derived from the whale.

6. Manufacture and marketing of **non-silk brocade/*zari* saris** on handloom in traditional designs and colours in non-silk fibres. The first polyester brocade/*zari* sari in silky finish woven in handloom was the result of four years research undertaken by **BWC**.

7. Growing and processing of a wax from a broom shrub of Argentina called *Retama* (*Spartium junceun*) as a replacement of **Beeswax**.

8. In 1988 The Research Institute of Chemistry & Cotton Pulp Technology and the Medical Institute in Tashkent, Russia, developed a non-animal fibre for surgical stitches called **Katselon**. Based on cotton pulp, the technology could be obtained and used for manufacture here.

Chapter 8:
Health and medicine

> *Whether vivisection has or has not done anything to cure disease or alleviate human suffering does not matter to me in the least (though I am convinced after long study of the question that it is absolutely unnecessary and its results misleading and harmful). The essential point to me is that the practice is morally wrong and no amount of argument or evidence as to its 'benefits' can make it right.*
>
> — Dr. H. Fargie Woods

The use of animals in developing and testing medicines is perhaps the most rigidly defended of all the uses of animals by human beings, more than even their use for food. The most die-hard addicts to non-vegetarian food would still admit to the fact that it is possible for them to survive without it. But the most die-hard vegetarian would be hard-pressed to admit that the use of animals for testing new medicines is unethical. This is because we consider our right to live as absolute — the cost to other, non-human beings that must pay dearly for this 'right' is of no consequence, it is only their misfortune that they are not the latest in the chain of evolution.and therefore *have* to bow before our might and endure exploitation at our hands.

What are the forms that this exploitation takes? It is of three basic types:

1. Obtaining substances from the bodies of animals.
2. Testing existing drugs upon animals.
3. Experimenting upon animals to develop new drugs.

8.1 Our health: at whose cost?

> *We should be able to refuse to live if the price of living be the torture of sentient beings.*
>
> — Mahatma Gandhi

The necessity of vivisection I dispute. Man has no right to gratify an idle curiosity through the practice of cruelty.

— Charles Dickens

8.1.1 The implications of taking modern medicine

Capsules

In India, all capsules (hard and soft) are made from gelatine. Hard/rigid gelatine capsules which contain glycerol, are filled with powders or granules; the soft ones are generally filled with liquid.

Vegetarian capsules, some of which are called **Vegicaps, NuVeg, Capsules for Ecology** and **CapsEco**, have been developed, are manufactured and in use abroad. The technology, though offered to Indian manufacturers, has not been acceptable.

Intravenous injections

All intravenous injections are tested on animals first, for presence of fever-causing organisms called pyrogen. This is because the dangers of introducing harmful substances into the body is far greater through injections directly into the bloodstream than through oral consumption. The testing is termed pyrogen testing. However, an injected drug can not act or react in an identical manner on a rabbit and on a human. The pyrogen test only safe guards the manufacturer in having tested his product (as required by law) should a consumer complain of adverse side effects due to a substandard product.

Immunisations

Every immunisation is first perfected, through years of research, on animals. Only then are vaccines tried out on humans. Not only is testing on animals involved, but also ingredients extracted from the animals' bodies. Nowhere in the world except in India is the archaic method of producing rabies-preventive vaccines (given to dogs) from the brains of sheep still used; some anti-rabies vaccines available are produced through cells in primary culture such as chicken embryo taken from an egg which has not yet hatched. Moreover, several cell lines maintained in culture (tissue culture) obtained originally from chicks, monkeys, rabbits and humans have been developed and are in use.

Polio vaccine is produced from primary kidney tissue derived from specially bred and killed monkeys. In addition, the vaccine is tested on live monkeys. In fact, *crores* of rupees are being spent on producing this Oral Polio Vaccine in this outdated manner.

So although immunisation may seem a preventive measure (which should actually cause less dependence on animal-testing and medicine later), torture and killing of animals is very much a part of their production.

Anti-rabies Vaccines

Anti-rabies vaccines given to animals are different to those given to humans. **Human diploid cell (HDC)** vaccine is administered to humans bitten by a suspected rabid dog. Both are preventive and post-bite.

Veterinary biological products manufacturing units of every State Government continue to produce sheep brain passage anti-rabies vaccines involving intense cruelty and suffering to sheep. Representations to Government have so far failed in banning their production.

Cell or tissue culture anti-rabies vaccines for humans are produced by Hoechst India from the **purified chick embryo cell (PCEC)** under the **Rabipur** brand name for human application to be used as a preventive and for post-bites.

Indian Immunologicals of Hyderabad manufacture an anti-rabies vaccine called **Raksharad** from cell culture, the origin of which is not declared.

The Serum Institute of India used to import and market for animals **Rabisin** anti-rabies vaccine from Rhone Meriux of France. The HDC vaccine called **MIRV** for humans which continues to be imported and marketed by them is from human diploid cell culture whereas the Rabisin for animals was made from the nil cell culture obtained originally from the lung tissue of rabbits.

Research on animals

Scientific research using animals as tools is carried out for the so-called benefit of both humans and animals. Protected wild life, like tigers are also not spared.

8.2 Animal ingredients in drugs

, *All* **Allopathic** medications are tested on animals and many contain animal substances.

Although **Unani, Siddha** and **Ayurvedic** preparations use thousands of medicinal plants, they also use animal derived (including protected wild life) substances and testing of these medicines on animals is not ruled out.

Two unsuccessful **animal farms are run by the Central Council for Research in Ayurveda & Siddha**. One of them by The Indian Institute of Panchakarma in Trichur District of Kerala which has been experimenting civet cat/*gandhamarjara* breeding in captivity so that civet can be collected from the animals for use in Ayurvedic medicines. Civets are kept in small cages having rough wooden sticks in the centre on which the animals are made to rub their pouches. Leave alone breeding, the pairs have died, and they are on the look out for replacements.

The second farm is the musk deer one at Kufri in Himachal Pradesh where again the animals have not bred successfully in captivity. The night before the musk is to be extracted, the male deer is deprived of food. The next day it is drugged to explore the genital organs and find the musk pod. When located, a canula is pushed into the area so that the hardened musk granules stick to it when removed. The other method utilised is for extraction of liquid musk for which the deer is caught, forcibly held down, genitals explored and pulpated for the musk which is then painfully scraped out with a sharp knife. The animals are traumatised, panic and try to flee. They remain very confused and excited, often jumping high into the air hitting and injuring their heads against the enclosure tops.

Homeopathic pills and powders all contain lactose, in addition some also contain animal ingredients but the percentage is minute.

Naturopathy, Acupuncture, Acupressure, Magnet, Music, Aroma, Colour, Gem, Crystal, Water therapies, Spiritual healing (like ***Reiki*** and ***Pranic***) **and similar modes of treatment** do not involve animal products. However, in India, **Tribal or Generic** medicine obtain 136 applications from birds, 107 from reptiles, 2 from amphibians, 35 from fishes, 44 from insects, 7 from arachnids, 1 from myriapods, 39 from crabs, 2 from leeches, 24 from earthworms, 64 from molluscs and 37 from hens' eggs. The maximum number are from parts of mammals, followed by birds and reptiles. They can include up to 200 animals' parts like feathers, nails, skin, meat, etc. of owl, cat, mongoose, jackal, rabbit, snake, eel, crow, partridge, lion, bear, tiger, deer, goat, crocodile, etc.

Chinese medicines utilise a number of animal origin products, particularly those of wild life, the tiger's body parts being the most notorious like teeth for asthma and rabies, whiskers for toothache, bones for rheumatism and fever, penis for virility, nose for epilepsy, testicles for tuberculosis of the lymph node, and tail for skin ailments. Also used are sting ray (marine fish) for treating muscle strains and cramps, oyster shells for curing boils and a particular species of beetle to improve circulation. Sea horses, sea dragons and pipe fishes are among other creatures used in these medicines.

Traditional **Burmese** medicine includes the use of body parts of various exotic animals: bear's claws and tiger bones for strength, bear gall bladders for asthma and malaria, bear oil to prevent baldness, elephant skin to treat skin diseases, *gaur* horns for eye infections, otter penis as an aphrodisiac, pangolin scales in tonics, porcupine quills to treat nose bleeds, python gall bladders for strokes, python skin for rashes, ringworm and warts, tortoise shells for kidney disorders, dried hooves and tongue of serow as a tonic for muscle aches and wild pig tusks for small pox.

Other traditional /folk medicines:

In Africa, pangolin scales are used to cure nose bleeds and against malaria.

In Cambodia, python oil is used to treat wounds, porcupine stomachs are used to prepare a postpartum tonic for women and pangolin blood and scales to improve blood circulation.

In Indonesia, python meat is used to treat asthma, diabetes and skin diseases.

In Madagascar, crocodile oil is used as a tonic and to treat open wounds.

In Mexico, rattle snake flesh and bones are used for treating skin and kidney diseases and for prevention and treatment of cancer.

In Philippines, tulip shell is broken into pieces, threaded onto a nylon string and worn around the fisher's waist to relieve joint pains in the pelvis induced by prolonged exposure to water.

In Vietnam, wild goat and monkey skeletons and deer bones are used to relieve pain, geckos are used as aphrodisiacs, green snakes and pygmy slow loris for treating cancer.

8.2.1 Allopathic

Name	**Source**	**Used as/for**
Activated charcoal	Bone, blood	Absorbent or antidote
Adrenal Cortex injection	Adrenal glands of domestic animals	Therapy of Addison's disease
Adrenaline	Adrenal glands of hogs, cattle, sheep	Stimulation of heart, treatment of asthma
Allantoin	Cow's urine	Treatment of wounds and ulcers
Anterior pituitary	Dried lobe of pituitary glands of cattle, sheep	Therapy of panhypopituitarism
Arachidonic acid	Liver, brain, glandular organs of animals	Treatment of infant eczema, dermatitis
Arvin	Venom of Malayan pit viper	Removal of fibrinogen

Name	**Source**	**Used as/for**
Bile extract	Liver of ox	Digestant
Biotin	Liver, kidney, pancreas, egg yolk	Proper metabolism
Burbot liver oil	Liver of burbot fish	Source of Vitamin A and D
Calcium phosphate dibasic/tribasic	Animal bones	Source of calcium and phosphorus during pregnancy and lactation
Cantharides	Dried spanish flies	Gastrointestinal and urinary tract counter-irritant
Cholecalciferol	Snails, mussels or cholesterol of brain and spinal cord of animals, tuna, liver oil	Source of Vitamin D3
Cholesterol	Fish oils, egg yolks, spinal cord of cattle	Emulsification of medicinal products

Name	Source	Used as/for
Chymotrypsin enzyme	Pancreas of ox	Ophthalmic surgery
Cochineal	Dried female insects	Carminic acid gives bright red colour to pharmaceutical preparations
Cod liver oil	Liver of cod	Sclerosing agent and source of Vitamin D
Corticotrophin injection	Anterior lobe of pituitary glands of mammals	Treatment of rheumatic/ articular diseases
Cortisone acetate	Cholesterol or desoxycholic acid from animal sources	Treatment of rheumatic/ articular diseases, inflammatory and allergic conditions
Dehydrocholic acid	Cow's bile	Digestant
Desoxy-cholic acid	Steroid in bile of herbivores	Digestant

Name	Source	Used as/for
Epinephrine bitartrate	Adrenal glands of cattle	Eye ointments to reduce conjunctival inflammation
Estrogen	Urine of pregnant mares	Stimulate and regulate growth and development of uterus
Gastric mucin	Stomach lining of hog	Antacid
Gelatine	Skin, bones, white connective tissues	Coating of pills and capsules
Gonadotrophin	Serum of pregnant mares	Supplement action of estrogen in treatment of delayed puberty
Halibut liver oil	Liver of Halibut fish	Source of Vitamin A and D
Heparin	Lungs and intestinal mucosa of pig and cattle	Anticoagulant

Name	Source	Used as/for
Hirudin	Salivary gland of leech	Antithrombin
Hyaluronidase injection	Dried testes of mammals	Facilitate administration of fluids by hypodermoclysis
Insulin	Pancreas of cow, bull, ox, sheep, swine or whale	Treatment of diabetes mellitus
Lanolin	Fatty matter from wool of sheep	Vehicle for ointments
Lard — benzoinated	Abdomen of hog	Ingredient of ointments
Lutrexin	Corpus luteum of sow ovaries	Relaxation of uterus
Pancreatin	Pancreas of hog	Digestion of starch, proteins
Parathyroid injection	Parathyroid glands of domestic animals	Regulates concentration of calcium in blood

Name	**Source**	**Used as/for**
Pepsin	Glandular layer of stomach of hog	Digestant
Percomorph liver oil	Liver of percomorph	Source of Vitamin A and D
Posterior pituitary injection	Dried lobe of pituitary glands of domestic animals	Treatment of diabetes insipidus
Protamine sulphate	Mature testes of fish	Antagonist for heparin
Pyridoxine/Vitamin B6	Eggs	Treatment of muscular weakness, epilepsy
Relaxin	Ovaries of pregnant sow	Treatment of dysmenorrhea, premature labour
Riboflavin injection	Liver, eggs	Control growth rate
Sodium folate	Liver, kidney, muscles	Treatment of megaloblastic anaemia
Sodium glycocholate	Ox bile	Digestant

Name	Source	Used as/for
Sodium iodo-hippurate	Urine of herbivorous animals	Contrast medium for X-rays
Sodium levothyroxine	Thyroid glands of domestic animals	Controls iodine concentration in body
Sodium taurocholate	Ox bile	Digestant
Shark liver oil	Liver of shark	Source of Vitamin A and D
Spermaceti	Head of sperm whale	Gives consistency to ointments
Thrombo-plastin	Brain/Lung tissue of rabbits	Local haemostatic
Thyroid	Thyroid glands of animals	Proper metabolism
Trypsin	Pancreas of ox	Wounds, ulcers, abscesses
Vasopressin injection	Posterior lobe of pituitary glands of animals	Antidiuretic

Name	**Source**	**Used as/for**
Wax: white/yellow	Bees	Stiffening agents in ointments

Vitamins

Name	**Source**
Vitamin A	If it has to be obtained directly it is obtained from animal sources like cod, shark, halibut, burbot liver oils. It can be obtained from carrots and leafy vegetables in the form of ß-carotene which is a precursor of Vitamin A.
Vitamin B	
a) B1 Thiamine	Meat, grain, cereals, milk
b) B2 Riboflavin	Liver, eggs, leafy vegetables
c) B3 Niacin	Meat, fish, milk, grains
d) Pantothenic acid	Liver, kidney, grains, cereals, rice
e) Biotin	Egg yolk, liver, kidney
f) B12 Cyanocobalamin	Liver, eggs, milk, meat, fish
g) B6 Pyridoxine	Meat, liver, fish, legumes, whole grain, cereals
h) Folic acid	Liver, fruits, green plant tissue

Name	Source
Vitamin C	Only from plants
Vitamin D	Liver oils of tuna, cod, shark, halibut, burbot, also obtained by ultra violet radiations
Vitamin E	Only from plants
Vitamin K	Plant sources and prepared from mineral origin substances.

8.2.2 Ayurveda

Name	Source	Used as/for
Amber/Ambergris	Sperm whale	Stimulant, antiseptic, epilepsy, weakness, cholera & plague infections
Gandhamarjar virya	Semen of civet cat	Sexual stamina
Godadhi (takra)	Curd of cow's milk	Relieves gas; produces marrow, semen and blood; helps digestion

Name	**Source**	**Used as/for**
Godugdha	Cow's milk	Growth & nutrition of bones, nerves, muscles and other tissues. Antidotes to rickets, scurvy, etc.
Goghrta (ghrta)	Ghee made from cow's milk	Nutrient, anti-bilious, improves memory, voice, beaund complexion
Gomutra	Urine of the cow	Cirrhosis of liver, laxative & diuretic, chronic malaria and congestive fever
Gorochana (Rochana)	Bile of the ox or cow	Measles & small pox. Reduces excessive body-heat
Laksha	Lac	Used in medicinal oils
Madhu	Honey	Phlegm, cough, fever, epistaxis, eye diseases, giddiness, hysteria, leucoderma, jaundice and ulcers

Name	**Source**	**Used as/for**
Mayurpiccha (Pilikkamu)	Peacock feathers	Hiccups, vomiting and poisoning
Mrgamada (Kasturi)	Musk deer	Aphrodisiac, poisoning, vomitincold, cough. Acts on heart & nervous system
Mukta	Shell of the pearl oyster	Cough, asthma, nervous diseases, chronic headache, epilepsy
Pravala (paviza)	Coral	Antacid, astringent, nerve tonic, laxative, diuretic, anti-bilious
Samunderphana	Cuttle fish bone	Ear-ache, diarrhoea, application for skin diseases
Shankha	Conch	Loss of appetite, indigestion and dyspepsia
Siktha	Beeswax	Application to ulcers, rheumatic joints
Varatika	Shell *(cowrie)*	Dyspepsia, jaundice, asthma

The *Charaka Samhita* advocates the use of nearly 200 animals. Some of these remedies are: smoke from burning owl feathers, nails and skin for insomnia; owl meat, meat of cat, mongoose and jackal (in the guise of rabbit), snake (disguised as eel), and crow (as partridge) for tuberculosis; and goat meat and blood for excessive blood loss. Lion, bear and tiger meat (disguised as venison) is also listed as being highly potent.

8.2.3 Homeopathy

The following is not an exhaustive list of animal derived substances and their uses. (New remedies are developed every year using blood, feathers, milk, etc.) Most of the substances used are in minute quantities, e.g. a single cockroach makes millions of bottles of potencies. However, the production of Mother tinctures involves the use of animal ingredients on a much larger scale as in the case of Blatta Orientalis and Cantharis in the list. Also, as remedies are not prescribed for specific ailments but on the basis of the patient as a whole, the medicinal uses mentioned often vary.

Name	**Source**	**Used as/for**
Ambra grisea	Ambergris from sperm whale	Premature old age, cardiac ailments
Anthracinum	Anthrax poison	Gangrene, ulcers

Name	Source	Used as/for
Apis	Honey bee	Retention of urine in nursing infants, oedema, stinging pains, soreness,erysipelatous inflammations, inflammation of kidneys and other parenchymatous tissues
Aranea Diadema	Cross spider	Calcanean spur, affections of the bones
Astacus fluviatilis	Crawfish	Skin symptoms, urticaria
Asteria Rubens	Red starfish	Sycotic diathesis, lancinating pains, neuralgia, chorea, hysteria, cancer
Badiaga	Fresh water sponge	Soreness of muscles and integument, swollen glands, general paresis, Basedow's disease
Blatta Americana	Cockroach	Dropsy, extreme weariness, pain in urethra on urination
Blatta Orientalis	Indian cockroach	Asthma associated with bronchitis

Name	Source	Used as/for
Bufo	Poison from the glands	Acts on the nervous system on the skin of toad and skin.Uterine disorders, rheumatic and epileptic symptoms
Cantharis	Spanish fly	Urinary and sexual disorders
Castor Equi	Horse	Cracked and ulcerated nipples, thickening of the skin and epithelium. Acts on nails, bones and warts
Castoreum	Secretion from preputial sacs of beaver	Hysteria
Cenchris Contortrix	Venom of Copperhead snake	Dyspnoea, mental and physical restlessness, increased sexual desire inboth sexes
Chenopodi Glauci Aphis	Plant lice	Used as anthelmintic
Cimex Acanthia	Bed bug	Intermittent fever with weariness, constipation, piles

Name	Source	Used as/for
Coccinella Septempunctata	Lady bird	Neuralgia, throbbing toothache, cold sensation in teeth and mouth, pain in kidneys and loins, hydrophobia
Coccus Cacti	Cochineal	Asthma, backache,whooping cough, haemorrhages
Corallium Rub	Gorgonia nobillis	Asthma, cough
Crotalus Horridus	Venom of Rattle snake	Haemorrhage, yellow fever, plague, epilepsy, cholera
Doryphora	Colorado potato bug	Gonorrhoea and gleet, urethritis in children, greattrembling in the extremities, prostration, swelling of body, burning sensation
Elaps Corallinus	Venom of Brazilian	Spasms followed by paresis, coral snake right side paralysis
Fel Tauri	Gall bladder of ox	Disordered digestion,diarrhoea, obstruction of gall ducts, biliary calculi, jaundice

Name	**Source**	**Used as/for**
Formica Rufa	Ants	Gout and articular rheumatism, tuberculosis, carcinoma, lupus, chronic nephritis, apoplectic diseases
Hydrophobinum	Saliva of rabid dog	Convulsions brought on by dazzling light or sight of running water
Lac Caninum	Dog's milk	Sore throat, affections of ovaries and breasts
Lachesis	Venom of Surukuku snake	Haemorrhage, delirium tremors, diptheritic paralysis
Latrodectus Mactans	Spider	Angina pectoris, lowered coagulability
Limulus	King crab	Fever, diarrhoea, piles, ill effects of sea-bathing
Medusa	Jellyfish	Puffiness and oedema of the face especially eyes, nose, ears and lips

Name	Source	Used as/for
Mephitis	Skunk	Whooping cough, asthma, sensitivity to cold
Moschus	Musk of musk deer	Hysteria, fainting, cough
Murex	Purple fish	Disorders of the female sexual organs
Mygale lasiodora	Large black Cuban spider	Weakness, palpitation, nervousness, fear, chorea, certain sexual symptoms
Naja Tripudians	Venom of Cobra	Marked dyspnoea, bulbular paralysis
Oleum Animale	Animal oil	Migraine and neuralgia of spermatic cord. Burning pain and stitches.
Oleum Jecoris Aselli	Cod liver oil	A nutrient and a hepatic and pancreatic remedy. Emaciation, lassitude, atrophy of infants, tuberculosis in the early stages
Oniscus Asellus	Wood louse Millipedes	Dropsy and asthmatic conditions with bronchial catarrh

Name	Source	Used as/for
Pulex Irritans	Common flea	Urinary and female problems
Robina	Yellow locust	Hyperchlorhydria, acidity, acrid eructations
Sepia	Cuttlefish (dried liquid contained in the ink bag)	Uterine disorders, tendency to abortion, hot flashes during menopause
Serum anguillar	Eel serum	Nephritis (kidney ichthyotoxin inflammation)
Spongia	Common sponge	Asthma, cough, croup, heart problem rheumatism, tuberculosis
Tarantula Cubensis	Cuban spider	Diptheria, pruritus, bubonic plague
Tarantula Hispania	Spanish spider	Hysteria, dysmenorrhoea,spinal irritability, extreme restlessness, hysterical epilepsy, intense sexual excitement

Name	Source	Used as/for
Theridion	Orange spider	Nervous hyperaesthesia,tubercular diathesis, rachitis, caries, necrosis, vertigo
Thyroidinum	Thyroid gland of sheep or calf	Anaemia, emaciation, muscular weakness, myxaedema, cretinism, rheumatoid arthritis
Vespa	Wasp	Multiple abscesses, hairfall, fainting, flashing, vertigo, left ovary pain
Vipera	Venom of German viper	Renal disorders, induces haematuria. Cardiac ailments, dropsy, enlargement of liver, ailments of menopause, oedema of glotis, polyneuritis, poliomyelitis.

8.2.4 Unani

- *Beerbahooti*/cochineal insects cooked in oil for curing paralysis or suffocated to death for curing typhoid.
- Spider's webs for bleeding cuts and wounds.
- *Barasinga*/stag horn and also mustard oil in which *chhipkali*/house lizards have been fried for tumours.
- Calx of stag horn with honey as a remedy for pneumonia.
- Ox-horn, ashes of dried hide and lizards mixed in oil as an ointment for tumours.
- Urine of female ass for epilepsy.
- Soup of wild pigeon for paralytic and polio attacks.
- A diet of flesh of chicken, pigeon, rabbit and goat for low blood pressure patients.
- Ash of peacock feathers for hiccups.
- Burnt yellow *kauri*/marine shells for earache and for cleaning teeth.
- The fluid derived by roasting goats' livers over live coal for night blindness.
- Shed snake skin ash for eye inflammation.

8.3 Important facts about medical items

Anti-viral drugs are obtained from many sea creatures.

Aphrodisiac qualities have been attributed to several animal derived 'medicines' and foods but they have been scientifically proved to be myths. Reptile blood, oil and organs of wild creatures prescribed as aphrodisiacs are fallacies. A fairly common sight in India is a man on the pavement with a basket of lizards; he breaks their backs and places them on a portable stove to extract oil which is sold to people as an aphrodisiac. Other aphrodisiacs include rhino horn, *kasturi* in *paan*, eating live oysters, consuming bear bile and gall bladders, cow gallstones, fired coral and pearls, geckos, roosters, python bile, sea slug, elk antlers, serpents', dogs, otters' and tigers' penises.

Asthma cure: On *Mrigasirakarthi* (an auspicious date for Hindus which falls around the month of June) lakhs of asthmatics visit Hyderabad to be administered their first doze of a so-called miracle cure by swallowing a live mussel together with some herbal preparation. The State Government's fisheries department supplies thousands of mussels to the family who have devised this remedy. The ritual has been adapted for vegetarians by substituting jaggery or banana in place of the live fish.

Beeswax of superior quality (obtained from beehives set afire in forests) is used for cream type pharmaceutical preparations.

Calcium preparations often contain shells.

Cantharidin/Cochineal/Carminic acid/Carmine: Cochineal is a colouring agent obtained from insects. These insects called *beerbahooti* are found in India during June and July and cooked in oil to be utilised as a Unani cure for paralysis. It is used as a natural red colouring or dye for coating allopathic tablets and generally for colouring medicines. Its use is not allowed in India for food products but it is to be found freely available as its use is permitted in the pharmaceutical industry. Cochineal was banned in USA when it was found responsible for the death of children due to an intestinal infection.

Contact lens solutions have all been tested on animals.

Contraception: The first condoms were made of linen but later models were fashioned from sheep intestines. In Nepal yak bone necklaces are worn to prevent unwanted pregnancies. Dung (including that of crocodile's) pessaries are also utilised in some countries.

Cornea transplants: The eyes of various animals and birds are used for cornea transplants, e.g. ostrich.

Dental floss could be coated with beeswax or propolis.

Dolphin oil is used for treating rheumatism.

Epsom salts used as a laxative, is magnesium sulphate (mineral origin).

Fractures and bone cancer are some times treated with the use of stony corals. Bone graft operations using coral implants have also been performed.

Glycerine IP, BP, etc. as sold in medical stores denote Indian Pharmacopoeia and British Pharmacopoeia methods of preparation which has no bearing on the fact that the glycerine being a parallel product of the soap industry is usually of animal origin. It is commonly used as a syrup base in cough syrups.

Injections need to go through the pyrogen test involving animals. Hundreds of innocent, white rabbits, lined up in Indian laboratories therefore have their ears injected and observed, re-injected and observed, till they remain strong enough to tolerate pain and suffering by which time there is no clean place left on their ears to inject them. They are then 'put to sleep'. New rabbits replace them and the cycle continues day in and day out, year in and year out.

Insulin given to diabetics was originally derived from cow or pig pancreas. Later it became pig insulin modified chemically to suit humans. Now human insulin, marketed under brand names such as **Humulin** has been developed abroad by harnessing bacteria in the human pancreas.

Leeches are used by over 100 British Hospitals to help quickly restore circulation by making them suck the blood of patients who have had their fingers and toes reattached after accidents.

Liquid paraffin is a petroleum product and used as a laxative.

Menopause drugs and hormone creams contain oestrogen/progesterone, the main origin of which is urine of pregnant mares which means keeping the mares continuously in foal. Synthetic estrogen is also manufactured which is of non-animal origin. Estrogen drugs made from yam are an effective alternative.

Organ transplants are considered 'scientific marvels'; when humans donate their organs (e.g. kidney) they are fully aware of what they are doing and are consciously willing to part with one of their own organs for the benefit of another human being; whereas if an animal's organ has been utilised we must remember that it has been literally snatched away from its rightful owner. God didn't create animals for us to use as spare parts. For example, the international medical community's scientists are unethically growing pigs whose DNA has been altered with human genes so that their organs can be utilised for **xenotransplantation**.

Plaster of Paris (a kind of gypsum cement) used as surgical casts is a white powder that forms a paste when mixed with water and hardens into a solid is derived from marine oozes (microscopic shells of protozoans) of creatures which died millions of years ago.

Quinoline is a yellow dye which necessitates the use of glycerol in its preparation. It is used in anti-malarial medicines and as an antiseptic.

Royal jelly produced by the worker bees for the queen bee is used as a supplement for anti-ageing. Similarly, bee pollen, bee venom, beeswax, propolis, and queen bee larva powder are ingredients in nutritional supplements.

Spirulina is a blue green algae grown in ponds and used as a protein supplement.

Surgical sutures/Catgut are made from the intestines of ox, pig, cattle, sheep and fish. Johnson & Johnson makes synthetic (non-animal) sutures named **Vycril**. They come with needles attached. **Katselon** is a cotton fibre alternative developed in Russia. Nylon thread can also be used some times. Adhesives developed for suture-less surgery can replace the use of catgut.

Tablets: These may be coated with shellac as it prevents moisture loss and protects the ingredients.

Testing on Animals: Pharmaceutical companies are required by the Drugs Controller to test each and every batch of their product (mostly on animals) before it is released for sale. Some test in their own labs (may be in India or abroad — usually in a third-world country in case of multinationals), several opt for the services of contract labs.

Tiger Balm manufactured by Tiger Medicals Ltd., Singapore, does not contain any tiger fat as is commonly thought. The ingredients as stated on the label are all of plant and mineral origin.

Vaseline used as a skin lubricant is petroleum jelly and not of animal origin.

Vitamins: Cod liver oil is not the one and only non-vegetarian vitamin. Vitamin D is always of animal origin. Vitamin A and Vitamin B Complex could be of animal or vegetable origin. Duodenum substances, bone meal, lipase (from pig pancreas and calf glands) and fletan oil (from fish liver) are also ingredients in some vitamins.

X-ray film like photographic film contain gelatine.

8.4 Vegetarian Hospitals

In a survey conducted by **BWC** on the diets served by hospitals across India, it was revealed that several leading hospitals, listed below, serve only vegetarian food to their patients. These hospitals are:

- Bhatia General Hospital, Mumbai
- Bombay Hospital, Mumbai
- Harkisandas Hospital, Mumbai
- Inlaks and Budhrani Hospital, Pune
- Noida Medicare Centre Ltd., Noida
- Poona Hospital, Pune
- Shree Vishudhanand Hospital & Research Institute, Calcutta
- Tarabai Desai Eye Hospital & Research Centre, Jodhpur

This is not surprising, since nutritious food is the basis of good health and hospitals of repute are expected to be the first to recognise that and put it into practice.

What was disappointing, however, was the poor response our survey drew. We are sure that there must be many other hospitals, big and small, that practice vegetarianism.

8.5 Vegetarian Blood

If the need arises, there are many persons who for whatever reason (religious, ethical, health) would like to take blood only from donors who are strict vegetarians.

BWC has been informed by medical authorities about two important facts in favour of blood of vegetarians:

- The blood of a non-vegetarian person would invariably have a higher uric level.
- Abnormal lipids are common in the blood of a non-vegetarian person, particularly higher cholesterol and tri-glycerides.

Those who believe in promoting vegetarian blood and are in a position to use their influence should try to get as many blood collection centres as possible to mark the bottles collected from vegetarian donors and supply only such blood to those who desire it. Also, Blood Banks and Hospitals where vegetarians are Trustees could easily insist that the blood be segregated.

In this regard, we have received a positive response from a few blood collection groups like the **Maheshwari Club**, New Delhi, and **Mahaveer International**, Udaipur.

8.6 Healing of wounds

Certain wounds and deep cuts are commonly stitched with catgut. However, a few years back a new method of healing without stitches was developed in India. This method makes use of herbal solutions in order to heal wounds. The herbal molecule is called **HWWS (Healing Wounds Without Sutures)** and comprises of two herbal solutions which are first applied to the wound; then an adhesive (plant origin) is spread on the sides of the wound and edges are taped together with a transparent adhesive tape. After this the wound is dressed and left to heal which usually takes about ten days. This method is simple and does not involve the use of any animal origin substances and is available from Dr. Kishore Harbada, Managing Director, Gran Heal Pharma Limited, Mumbai.

Similarly, the Indian Institute of Chemical Technology, Hyderabad have also developed bio-adhesives called **Amcrylate** and **Nectacryl** of mineral origin which can be utilised for sutureless surgery. They are available from Concord Drugs Limited and Dr Reddy's Laboratories Limited, Hyderabad respectively.

8.7 Dissection

> *If men exclude any of God's creatures from the shelter of pity and compassion, they will deal likewise with their fellowmen.*
>
> —St Francis of Assisi

Dissection leads to vivisection. Dissection is often compulsorily taught during learning biology in schools and colleges. Cutting up live creatures has the danger of making students insensitive enough to the suffering of animals (and maybe of humans) that later in life they might undertake horrific vivisection on animals or display criminal tendencies.

Most children detest dissection. Luckily, nowadays many are being supported in their stand by enlightened parents. **BWC** was one of the first organisations which during the 1980s seriously took up the issue of dissection in educational institutions. In 1991 relief was first granted when the use of frogs was banned by Gujarat State. Representations to ban it continued to be made to the Government of India. Then, in January 1996 **BWC** joined others led by the organisation Kindness to Animals and Respect for Environment to file a case in the Delhi High Court. The judgement received in May 1997 ruled that school students have a right of choice whether or not to dissect living creatures.

Now that dissection has become optional for school children there is a need for high standard alternative modes of learning to be introduced. One such alternative mode in place of dissecting live creatures, was developed by and is sold by the Chennai-based Blue Cross. The six computer programmes, called the **Compu Series** consist of Compufrog, Compurat, Compuroach, Compuworm, Compurabbit, Compupigeon are being successfully utilised for teaching. In September 1998, **BWC** donated 250 Compu Programme sets to Government and Corporation schools through the Blue Cross of India.

8.8 Vivisection

Vivisection is the cutting open of live animals to experiment upon. Animals are deliberately infected with the germs causing horrible and painful incurable human diseases like cancer, heart, diabetes, arthritis, Alzheimer's, AIDS, etc. and then test treated over a period of time with varied drugs to see if and how they work. Medical science and research in different countries involve scientists who believe that vivisection is necessary in spite of knowing it is impossible to recreate a naturally occurring disease which inflicts humans into animals. Budgets for scientific research involving vivisection are so enormous, scientists feel they *must* find ways and means to 'earn' the money. So they literally use guinea pigs. India is no different. Sadism in the form of vivisection and under the banner of scientific research, costing millions in rupees and lives is practised in several institutes on a regular basis. The foremost are Animal Research Centre, the Patel Chest Institute and the All India Institute of Medical Sciences. Their victims: monkeys, dogs, rabbits, rats, mice, cats, guinea pigs, etc. The National Centre for Laboratory Animal Sciences, Hyderabad is one of the main suppliers of lab animals like rats, mice, guinea pigs, hamsters and rabbits. They cater to 180 research institutes (including pharmaceutical companies and educational institutions) and claim to have trained over 600 supervisors during the last decade.

If we do not want yet another generation of vivisection scientists who will continue to mercilessly cut, boil and skin alive, scald, rip apart, freeze, flay, blind, batter, traumatise, drug, isolate, starve and poison hapless beings, we need to do some thing now. Compassionate children do not grow up to vivisect God's creatures.

Such scientists are made not born. Therefore it is entirely up to parents and teachers (more so if they are vegetarian) to instill respect for all life at every stage of a child's development, starting at an early age.

Important: Some people steal cats and dogs for sale to vivisection laboratories. *Never let your companion animal out alone — it may be stolen for research.*

8.8.1 Ban on export of Monkeys

When in 1977, the Rt. Hon'ble Muriel, Lady Dowding, the founder of the international **Beauty Without Cruelty** movement, met the then Prime Minister Shri Morarji Desai she personally requested him to ban the export of monkeys. As this was immediately granted, contrary to many other claims, **BWC** was solely responsible for having approached the Government of India. The exported monkeys had been subjected to intense cruelty in American and other foreign research laboratories.

8.9 Healing Aids

Acidity: The alkaline properties of tamarind/*imli* counteract hyperacidity.

Acne: Reduce iodine intake.

Arthritis: Wear a copper bracelet. Regularly drink water stored in copper. Apply olive oil on affected parts.

Asthma: As preventive therapy consume black tea daily. Pepper also helps. Constipation should be avoided.

Bad breath: Chew cloves, fennel/*kalonji* or aniseeds/*saunf*, cardamom/*elaichi*. Half teaspoon kaolin added to a glass of warm water cures bad breath if due to poor digestion.

Blisters: Coat blister prone areas with petroleum jelly.

Boils: Apply mashed garlic or a raw onion slice.

Bruises: Apply ice. A paste of half a teaspoon of turmeric/*haldi* with a pinch of salt applied immediately gives quick relief.

Burns: Flush burn till burning stops with lots of cold water, but not ice. Wrap in clean dry cloth. Do not burst blisters. Soothe with aloe.

Car sickness: Sit still, don't read, suck a lime.

Chapped hands: Soak hands in warm water for a few minutes. Apply vegetable oil without wiping them dry. Then avoid water. Wear cotton gloves.

Colic in breast-fed infants: Breast-feeding mothers should eliminate dairy products in their diets.

Constipation: Eat more fibre, drink more fluids, exercise. Prunes, figs, liquid paraffin, *isabgul*/spogel or fleaseed can help if consumed regularly.

Corns and Calluses: Soak in warm water to which some Epsom salts (magnesium sulphate) have been added. A paste made by grinding three-four sticks of liquorice and mixing it with half a teaspoon of sesame/mustard oil if rubbed on the hard skin at bedtime softens the corn.

Cough: A few basil/*tulsi* leaves ground with black pepper and a small piece of ginger should be boiled in water and filtered.

Cramps: For instant relief from muscle cramps on legs (particularly on calf) lift all toes towards yourself and hold for a minute.

Cuts and wounds: To stop bleeding apply direct pressure for 1-2 minutes with a clean cloth. Turmeric/*haldi* powder also helps. The wound heals faster if sugar is sprinkled on it.

Diabetes: Eat bitter gourd/*karela, jamun,* fenugreek/*methi* seeds, garlic.

Diarrhoea: No milk and milk products. Increase liquid intake to avoid dehydration, e.g. lime added to water. If you do not wish nature to take its course, take 1 teaspoon fenugreek/*methi* seeds. Repeat doze if necessary. Red pomegranate/*anar* juice helps settle the stomach. Black tea taken several times a day controls diarrhoea.

Digestive problems: Mix a spoonful each of ginger and lemon juice in a bottle of soda and drink.

Earache: Direct warm air from a hair dryer held about one and a half feet away into the aching ear. A little warm oil put into the aching ear gives a soothing effect.

Eyestrain: Soak a towel in warm black tea and cover it over closed eyes for 10 to 15 minutes.

Fatigue: Drink plenty of water (or juices, not alcohol) a day before you are likely to get fatigued. A cup of uncooked sprouts/*matki* gives tremendous energy.

Fever: It is a symptom, not an illness. Adequate fluid intake is important — drink fruit and vegetable juices. Suck on ice. Wet cool compresses help reduce body temperature.

Fissures and Haemorrhoids: Consume more fluids (8 glasses of water per day) and fibres.

Flatulence: Beans should be soaked for a minimum of 12 hours and then pressure cooked for 30 minutes. Avoid dairy products. Ginger/*adrak* makes food lighter and easier to digest.

Food Poisoning and Dehydration: Avoid being dehydrated by drinking fluids if possible. Drink a mixture of fruit juice (potassium), half teaspoon corn syrup (or glucose) and table salt (sodium chloride).

Footache: Wrap few ice cubes in a wet cloth, rub on feet and ankles. Then dry and swab with alcohol or vinegar.

Fungus on feet or underarms: Rub baking soda and warm water paste. Rinse, dry and dust with cornflour.

Gout: Eat 10 cherries a day. Do not eat animal products.

Heartburn/Acidity: Contrary to the common belief that milk helps, it in fact stimulates acid secretion in the stomach. Also avoid tomatoes, coffee, fizzy drinks and alcohol.

Hiccups: Swallow 1 teaspoon of sugar without drinking water on it.

High blood pressure: Consume three times as much potassium (fruit juice) as sodium (2 grams of sodium equals 5 grams of table salt). A pure vegetarian diet combined with no smoking or drinking helps. Wear appropriate *rudraksh* beads.

High cholesterol: Eating 2 carrots per day and consuming fresh onion juice first thing in the morning bring down cholesterol. Tea, lemongrass oil, barley, rice bran, oat bran, corn bran, beans also help.

Ingrown nails: Cut nails straight across.

Insect bites: A mixture of turmeric and mineral lime/*choona* applied on the bite gives temporary relief.

Insomnia: Nutmeg/*jaiphal* is a relaxant and induces natural sleep.

Jet lag: If possible arrive at destination at night.

Kidney stones: Drink white pumpkin/*kaddu* juice. Lessen dairy products in diet.

Malarial Fever: Boil a quarter cup of pearl barley in eight cups of water till reduced to half. Add a tablespoon of jaggery and lemon juice.

Menopause: Curtail consumption of caffeine and spicy foods. Eat yam/elephant foot/*jimikand*/*suran* regularly.

Menstrual cramps: Soak in warm water containing 1 cup each sea salt and baking soda. Use hot water bottle on abdomen.

Migraine: Massage the scalp with warm mustard oil to which some bishop's weed/lovage seeds/*ajwain* is added. Then the head and forehead should be wrapped very tightly with a thin towel.

Mucus: Inhale warm mist arising from flowing hot water in the bathroom.

Natural antibiotic and antiseptic: One garlic pod per day. Good for rheumatism, dry cough and congestion. A couple of drops of garlic oil relieves earaches.

Nausea/morning sickness: Apply pressure to the webbing between your thumb and index finger on both hands. Ginger juice, raw almonds and cumin/*jeera* individually taken also relieve nausea.

Nosebleed: Wet cotton with white vinegar and plug the bleeding side of the nose. Use ice.

Rheumatism: 1-2 teaspoons of potato juice should be taken before meals. The skin of the potato is an excellent remedy for rheumatism. Juice of 2-3 lemons taken everyday also helps.

Sinusitis: Hot water steam inhalations help. Dissolve 1 teaspoon table salt and pinch of baking soda in 2 cups warm water and use to clean nose. Eat garlic, horseradish/*mooli*.

Sore throat: Gargle with 1 teaspoon salt in 2 cups warm water. Drink hot tea with a little salt. Change your toothbrush if sore throat persists. A hot Epsom salt bath may prove beneficial.

Stings: Relieve pain by applying baking soda and water paste, or ice.

Sunburn: Apply a damp cloth saturated with a baking soda solution or spray sunburn with vinegar. Wrap oatmeal in gauze and run cool water through it; apply this water on sunburn.

Stye: Usually occur due to constipation.

Teething: The baby should be given a frozen stick of celery to chew in order to avoid the discomfort of teething.

Toothache: Place a cotton ball dipped in clove oil on the aching tooth.

Ulcers: Contrary to the common belief that milk helps, it in fact stimulates acid secretion in the stomach. Eat frequently. Soak overnight half teaspoon of psyllium seeds/*sabja* in half a cup of water, drink to line stomach first thing in the morning.

Vomiting: Drinking of juice of basil/*tulsi* leaves mixed with a little cardamom/*elaichi* powder stops vomiting.

Chapter 9: Personal Hygiene and Beautification

The awful wrongs and sufferings forced upon the innocent, helpless, faithful animal race, form the blackest chapter in the whole world's history.

— Edward Augustus Freeman

All creatures of the world live, suffer and die as we do.

— St Francis of Assisi

9.1 Body care

9.1.1 Brushing our teeth, washing/ gargling/ freshening our mouths

Are toothbrushes and toothpaste/toothpowder necessary? Why is man the only animal that needs to brush its teeth? How come other animals are not susceptible to diseases of the mouth to the extent that we are? If we think deeply about this, a very likely reason that emerges is that we are the only animals that consume processed and refined food. Every other (undomesticated) animal consumes raw food in the form that nature provides it. Humans, on the other hand, perform many mutilations upon nature's food: we peel it, cut it, shred it, cook it, mash it, pulp it, all with the intention of rendering it easy to digest. The result, however, is that our teeth and jaws get very little exercise and over time will run the risk of atrophying for lack of use. Just like muscles which become weak through disuse, so do teeth become weak through not being given enough work to do in biting upon, breaking, masticating, and chewing upon foods. This sets the stage for decay to set in. Add to that the attack upon the teeth by refined substances which invite bacterial action. Sugar is particularly culpable in this respect. Yet we continue to pamper our children with sweets, to which they become addicted. Sugar-based sweets constitute the means of celebration, the form of welcome, the mark of gratitude, the symbol of everything that is good and auspicious. The frequency and magnitude of sugar intake is so large that it has become an integral part of our daily diet instead of being restricted to special occasions. Our dependence on it is not proved better by any other fact than that sugar is considered an essential commodity by the government, to be distributed to people at subsidised rates. By the time parents discover the harm (having known them fully well all the time) done by the sugar to their children's teeth, it is too late, their children are addicted to it. Then follows a lifetime of dependence on dentists and on chemical formulations called toothpaste. The fact that some of these toothpastes and toothpowders may contain ingredients like the ash of bones of slaughtered animals is not known to most people. That they might have been tested on animals is realised by even fewer.

However, the preventive and healthy measure of eating food as raw and unprocessed and unrefined as possible may not entirely remove the need for brushing our teeth in some way at regular intervals (besides being a rule not possible to follow 100% for social reasons). This need is fulfilled in rural areas by chewing upon a ***neem*/margosa twig**. The juices of the twig provide the medical action to kill the germs in the mouth and keep it fresh. The chewing action keeps the teeth and jaws strong and healthy. The interstices of the teeth can be cleaned also by the mechanical action of the strands of the flared twig. Although not used in cities anymore, this method is arguably fully sufficient for our dental care.

If toothpaste must be used, herbal formulations (instead of chemical) should be used. These do not ensure that there would be no animal ingredients in them, however, so they must be selected after careful investigations. The sections below provide some guidance in that matter.

Just like toothpaste, other applications inside the mouth should also be viewed with caution and selected with care; for example, mouth-freshening sprays, gargling liquids, lip gels, etc. Their necessity should be questioned in the first place, then appropriate substitutions for them sought that serve the same purpose. Again, natural and purely herbal (plant-based) remedies are most suitable and safe.

9.1.2 Bathing

Much as human civilisation came to be characterised by the existence of a fixed and constructed dwelling and the consequent settlement indoor of man, the nomad, modern human civilisation is today universally identified with use in the household of factory-made chemical goods such as soap and detergent. It has become a basic necessity of life and since its use is intended to achieve hygiene and sanitation, it has acquired a noble justification. However, what was invented and is produced and sold to spread cleanliness and hygiene doesn't itself always have a pure origin. Of relevance to the concerns of **BWC** are the use of animal ingredients in making soaps and the testing of soaps and detergents on animals. The specific animal ingredient used in soap is tallow or animal fat. Cheaply available from slaughter houses, this fat forms an essential part of many soaps, especially those that are made under the cottage-industry umbrella. It cannot be a good feeling for vegetarians to realise that the slaughter that they refuse to support by avoiding the blood-stained flesh of the animal does leave its evidence in their daily life through presence of the (once blood-stained) fat of the same animal. What is the worth of keeping our physical bodies clean when the mind remains polluted by the thought of the blood that has been spilt for making the soap?

Is soap necessary? One can question the basic necessity of soap. It is not too ridiculous nor too late in our civilisation march to do so. In view of the many ill-effects that a chemical-based lifestyle produces, it is a very pertinent question to ask why we treat our bodies, which are live, sensitive, organic, natural entities, in the same way that we treat our laundry or our dishes. Shouldn't there be any difference? To explore this issue further, it is important to know the precise action of soap. Soap plays the role of removing oil. This effect is used to advantage in cleaning our skins because our skin secretes minute quantities of oil on which dirt and other foreign matter settles and sticks. Application of soap removes the oil by chemical action and with it the dirt stuck to it, leaving the skin 'dry' and 'clean'. This action is akin, however, to throwing the baby out with the bath water: the natural oils that the skin secretes to keep its surface smooth and nourished are forcefully removed to remove the dirt, which (and not the oil) was the objectionable material. Frequently, this results in skin that is too dry and without vitality. To counteract this, further chemical products like manufactured oil and moisturisers are then externally applied to the skin!

Although simply pouring water on our bodies does not wash off all the dirt that is stuck to the skin, there are many ways of cleaning our bodies without using soap. Two of these are described below:

Napkin scrub: Wetting the body with water and then vigorously rubbing its surface with a rough wet napkin (like a turkish towel) leaves the body as clean as a soap bath. Warm water is even more effective. This method achieves through the means of mechanical abrasion the same as what is achieved through the chemical action of soap.

Natural emollients: Ayurveda prescribes many powders and pastes made from natural substances like turmeric, gram flour/ *channa atta*, and sandalwood which also remove dirt from the skin. Their action is much less corrosive than that of chemical soaps.

Unfortunately, when dealing with man-made products like oil, grease, chemicals like ink, paint, dyes, etc., we run into nature's limitations. It does not know how to handle these synthetic materials. Only for such substances are chemical cleansers called for. When dealing with the soiling of our bodies by the products of nature (dust, our sweat, natural food, etc.), water, nature's own cleanser, is almost always sufficient. The reason why soap is so ubiquitous in today's world is that increasing industrialisation and separation from nature forces us to use synthetic material to clean the soiling caused by synthetic pollutants. That is why something that was unknown less than a century ago is considered so vital today.

9.1.3 Cleaning our hair

What holds for soap can be said about shampoo also. A product that is meant specifically for the innocuous and superficially beneficial effect of cleaning our hair has acquired a notoriety for being a cruel product more than any other cosmetic item has. The reference here is to testing of the product upon animals. Thanks to the relentless glare of publicity from animal-rights organisations around the world, the cruel method of testing shampoos for their corrosiveness is known to almost everybody now. The testing procedure is described below.

The Draize Eye Irritancy Test: This test, named after its inventor, uses rabbits for its subjects. To determine the extent of corrosion caused by the shampoo when it accidentally goes into a person's eye, it is introduced into the eyes of rabbits and the effects studied! Needless to say, the rabbit has to be kept restrained by its head in a vice so that it can not escape, or even move its head and rub its eyes with its paws. Drops of shampoo are then introduced into its eyes, kept open forcibly, to prevent it from blinking as it would when a foreign body enters the eye. The unique thing of the rabbit compared to other animals is that they possess no tear glands. Therefore, even if it were allowed to blink, the action of blinking would not have the cleansing effect of washing away the irritant from the eye. This provides scientists ideal conditions for conducting their experiment: their test material would not be washed away. Needless to say, the rabbit must experience the most painful burning during the test which lasts for days, not hours. Finally, when it has become blind it may be further tortured for some other test like say the skin irritation test for some cream or lotion.

The traditional use of *Ritha*/Soap-nut and *Shikakai* (plant origin) to wash hair has proved to be better than the use of shampoos.

9.1.4 Internal cleansing

Are chemical laxatives or even supposed natural aids like hot beverages necessary? We should eat high-fibre whole foods as raw as possible to aid proper cleaning of our tract. Once again, processed and refined food from which most fibre is removed is the main culprit. Fruit should always be eaten without peeling if possible. However, the widespread use of pesticides in fruit orchards necessitates that we wash the fruit well before consuming it with its skin. Did you know that the skins of the mango and the papaya are perfectly edible when the fruit is ripe? People go to the extent of removing the thin membrane of orange segments, meticulously picking every strand of fibre to "clean" the segment before eating. Apples and even *chikoos* are peeled! In so doing we take away from vegetarian foods one of the biggest advantages they provide — natural fibre.

9.2 Cleaning our clothes

A very important part of our personal hygiene is keeping our clothes clean. This is done by washing them regularly with soap and detergent. Soaps contain fatty acids which are usually of animal origin, but most detergents contain chemicals such as Linear Alkyl Sulfonates (LAS) and Alkyl Benzene Sulfonates (ABS) which are of mineral origin

Most people use detergents because they are more effective than soaps. They are produced as powder, bar/cake, liquid, granules and flakes. However, some of them which contain the ABS group of chemicals are harmful to the environment, causing water pollution and death of aquatic creatures. If chemicals from the LAS group have been utilised in the making of the detergent then it is biodegradable. But the builders and zeolites (water softeners) of mineral origin which some of them contain could prove a hazard to the environment, as in the case of phosphate-silicate formulations.

Unfortunately, detergent manufacturers do not indicate on their packing the names of the chemicals which they have utilised. Moreover, many have enzymes of animal origin added to their products. Last, but not the least, many detergents are tested on animals.

9.3 Animal-free toiletries and cosmetics

Name of Company	**Brand Name**	**Product**
Aftershaves and Moisturisers		
Shahnaz Herbals	***Shahnaz Hussain's*** Man Power	After shave moisturiser
Brushes		
Colgate-Palmolive Ltd.	***Colgate***	Shaving brush
	Palmolive	Shaving brush
Deodorants		
Shahnaz Herbals	***Shahnaz Husain's***	Floral body deodorant
Face packs and scrubs		
Aarohi	***Aarohi***	Pure apricot kernel scrub

Name of Company	**Brand Name**	**Product**
Darshana Traditional Products	***Chanthik***	Herbal facial tonic
Jain Cosmetics & Toiletries	***Nature's Way***	
	Fine Finish	Oatmeal face scrub
	Spirutone	Face pack
Shahnaz Ayurvedics	***Shahnaz Hussain's***	
	Shalmond	Face pack
	* *Honey Health*	Ayurvedic mud mask
	* *Shapeel*	Apricot-honey peel off treatment
Hair preparations		
Amsar Pvt. Ltd.	***Sansheel***	Herbal hair vitalizer
Companion Plants	***Breathe***	Normal hair massage oil
		Dry hair massage oil
		Fragile hair massage oil

Name of Company	Brand Name	Product
Dharmatma Ayurveda Rasashala	***Dharmatma***	Hair care oil
Galinus Pharmaceuticals	***Gesu***	Ayurvedic hair oil
Godrej Soaps Ltd.	***Godrej***	Liquid/powder hair dye
Herba Indica	***Herba***	Hair oil
Jain Cosmetics and Toiletries	***Nature's Way*** *Lustrous Locks*	Herbal hair tonic (oil)
Nirjas Perfume Products Pvt. Ltd.	***Keshut***	Ayurvedic herbal hair oil
Pampa Industries	***Pampa***	Brilliantine
Raja Balkrishnalal Hiralal Co.	***Himkanti***	Hair oil
Saini Hair Products (P) Ltd.	***Saini***	Herbal hair oil

Name of Company	**Brand Name**	**Product**
Shahnaz Ayurvedics	***Shahnaz Husain's***	Ayurvedic hair oils,
	Primrose-Jasmine	
	Shalocks	
	Himalayan Herb	Ayurvedic hair tonic
	Flower Power	Baby hair treatment
	Bio Originals Shaneem	Neem hair treatment oil
	Shatone	Scalp tonic
	Sharoot	Ayurvedic hair gel
	Flower Power, and	
	Shahair	Henna hair treatment powders
	Shacare, and	
	Flower Power	Hair treatment powders
	Shagrow	Herbal hair conditioner
	Veg Power	Hair revitaliser
	Wild Basil	Hair gel
	**Shalisma* (lanolin)	Vitaminised hair treatment
	**Hair Butter* (beeswax)	Hair mask top cream
Shalimar Chemical Works Ltd.	***Shalimar***	Coconut oil

Name of Company	**Brand Name**	**Product**
Veto Company	***Rita***	Hair oil
Oils and massage products		
Aarohi	***Aarohi***	Pure apricot kernel oil Pure oil of peach
Companion Plants	***Breathe***	Relaxing bath oil Stimulating bath oil Glowing skin bath oil Relaxing massage oil Stimulating massage oil Glowing skin massage oil Pure sleep massage oil Muscles massage oil
Dharmatma Ayurveda Rasashala	***Swasthya***	Ayurvedic massage oil Ayurvedic sports oil Ayurvedic spa and sauna oil
Herba Indica	***Herba*** ****Herba*** (beeswax)	Carrot oil body care Balm

Name of Company	**Brand Name**	**Product**
Jain Cosmetics and Toiletries	***Nature's Way***	
	Caress	Wheatgerm oil based massage cream
	Head to Heels	Vitamin E massage oil
Karnataka Soaps and Detergents Ltd		Sandalwood oil
Raja Balkrishnalal Hiralal Co.	***Lalit***	Pain balm
Shahnaz Ayurvedics	***Shahnaz Husain's*** *Flower Power*, and *Anti Cellulite*	Massage oils
	Aroma Therapy Anti-Stress	Bath oil
	* *Shamask I* (honey)	Rejuvenating skin balm
	* *Shamask II* (honey)	Bust firming mask and rejuvenating body balm
	Flower Power (lanolin)	Ood massage cream

Name of Company	**Brand Name**	**Product**
Powders		
Godrej Soaps Ltd.	***Cinthol Luxury*** ***Satin*** ***Classic***	Talcum powders
Cosmolene Laboratories ***Mint*** (India)	***Cool*** ***Ice Cool***	Talcum powders
Jain Cosmetics and Toiletries	***Nature's Way*** powder	Anti-pimple herbal
Shahnaz Ayurvedics	***Shahnaz Husain's*** *Flower Power* *Shadust* *Shagrain* *Shacomplex* *Shapackmix*	Baby dusting powder Herbal talc Dermabrasive treatment Powder Face treatment powder

Name of Company	**Brand Name**	**Product**
Shampoos and Soaps		
Galinus Pharmaceuticals	***Shampuchi***	Ayurvedic soap
Godrej Soaps Ltd.	***Godrej***	
	**Evita* (lanolin)	
	**Cinthol Ultimate* (lanolin)	
	**Doodh Ganga* (milk)	
	Marvel	
	Shikakai	
	Cinthol International	
	(Lime, Cologne, Spice)	
	Scent Fresh	
	Lime Fresh	
	Ganga Blue	
	Crowning Glory	
	A1	Soaps

Name of Company	Brand Name	Product
Gulabsingh Johrimal	***Gulabsingh Johrimal***	
	Amber	
	Jasmine	
	Khus	
	Musk	
	Patchouli	
	Ratrani	
	Rose	
	Sandal	Soaps
Jain Cosmetics and Toiletries	***Nature's Way***	
	Radiance	*Amla* and *shikakai* shampoo
Jainson Products	***Silkesha***	Ayurvedic shampoo powder + conditioner
Karnataka Soaps & Detergents Ltd.	***Mysore***	
	Sandal	
	Sandal Classic	
	Special Sandal with Musk	

Name of Company	Brand Name	Product
	Carbolic	
	Lavender	
	Jasmine	
	Rose	
	***Sansar** Premium*	Soaps
Kavit Soap Industries	***Silver Fish** (ghee)*	Hanging fancy premium soap
	***Sandal** (ghee)*	Premium soap
	***Shikakai** (ghee)*	Premium soap for the hair
	***Golden** (ghee)*	Sandal soap
	***Dolly** (ghee)*	Bathing bar
	***Noodles** (ghee)*	Soap chips
	***Neem Care** (ghee)*	Beauty soap
Naulakha Engineering Works	***Cepe***	Toilet soap
Nirma Limited	***Nirma***	
	Lime	
	Lime Fresh	
	Bath	

Name of Company	**Brand Name**	**Product**
	Beauty	
	Premium	
	Shikakai	Soaps
S V Products	***Chandrika***	Ayurvedic soap
Shahnaz Ayurvedics	***Shahnaz Husain's***	
	Natural Almond	
	Majorca	
	Ood	Body care cleansers
	Shahenna	Scalp cleanser
	Himalayan Herb	Ayurvedic hair treatment cleanser
	Shamla	Scalp and hair cleanser
	Bio Originals Shaneem	Neem scalp cleanser
	Shagrow	Cleanser-cum-conditioner
	Shabath	Sandalwood body cleansing lotion
	**Milk Bath*	Powder

Name of Company	**Brand Name**	**Product**
	**Honey Health*	Hair treatment cleanser
Shaving Creams		
Godrej Soaps Ltd.	***Godrej***	Shaving round
	* *Rich Foam* (lanolin)	
	* *Menthol Mist* (lanolin)	
	* *Lime Fresh* (lanolin)	Shaving creams
Skin care products		
Dharmatma Ayurveda Rasashala	***Kanti***	Ayurvedic herbal skin pack
Shahnaz Ayurvedics	***Shahnaz Husain's***	
	Shableach	Skin treatment lotion
	Shawhite	Pigmentation lotion
	Himalayan Herb	Ayurvedic skin lotion
	Bio Originals Shaneem	
	Lavender	Ayurvedic skin tonics
	Sharose date enriched	

Name of Company	Brand Name	Product
	Veg Power Cucumber & Marigold	Skin toners
	* *Shaweeds* (honey)	Rehydrant under eye/skin treatment
	* *Shacool* (honey)	
	* *Neem* (honey)	Under eye treatment gels
	* *Frilled Begonia* (honey)	
	* *Hollyhock* (honey)	Skin tonics
	* *Shaeyes* (lanolin)	For eye care
	* *Shadew* (lanolin)	Turmeric treatment formula
	* *Shasilk* (lanolin)	Antiseptic and protective cream
	* *Pink Lotus* (lanolin)	
	* *Shabase* (lanolin)	
	* *Sun Flower* (lanolin)	
	* *Wild Rose* (lanolin)	
	**Himalayan Musk Rose* (lanolin)	
	* *Morning Glory* (lanolin)	
	* *Marigold* (lanolin)	Protective creams
	* *Egyptian Lotus* (lanolin)	Rejuvenating cream
	* *Shafair* (lanolin)	Vitaminised skin clear formula

Name of Company	**Brand Name**	**Product**
	* *Star Herbfair* (lanolin)	Pigmentation cream
	* *Shapeace* (lanolin)	Cream
	* *Body Butter* (lanolin)	Ayurvedic skin nourisher
	* *Shaflower* (lanolin)	After bath body lotion
	* *Bio Originals Shaneem* (beeswax, honey)	Neem rehydrant lotion
	* *Shamoon* (lanolin)	Sandalwood cleansinglotion
	* *Himalayan Herb* and * *White Water Lily* (lanolin)	Ayurvedic rehydrant lotions
	* *Honey Health* (honey)	Ayurvedic freshness lotion,
	* *Honey Health* (beeswax, honey)	Ayurvedic face cleanser
	* *Honey Health*	Ayurvedic rehydrant milk
	* *Shacleanse* (lanolin)	Aloe Vera skin treatment
	* *Veg Power* (lanolin)	Cucumber rehydrant treatment
	* *Shamoist* (beeswax)	Rehydrant milk
	* *Shascreen* (lanolin)	Ayurvedic sun screen lotion
	* *Neem* (lanolin)	Sun protective base
	* *Shagloss* (lanolin)	Deep curative balm

Name of Company	**Brand Name**	**Product**
	* *Neem* (beeswax)	Skin cleansing cream
	* *Flower Power* (honey, lanolin)	Ayurvedic honey intensivecream
	* *Sharub* (lanolin)	Derm abrasive treatment cream,
	* *Neem* (lanolin)	Skin nourishing cream
	* *Shasmooth* (lanolin)	Almond under eye cream
	* *Himalayan Herb* (lanolin)	face treatment cream
	* *Himalayan Herb* (lanolin)	Snow night cream
	* *Himalayan Herb* (lanolin)	Snow day cream
	* *Himalayan Herb* (lanolin)	Ayurvedic body treatment cream
	* *Himalayan Herb* (lanolin)	Ayurvedic deep skin treatment cream
	* *Flower Power* (beeswax, lanolin)	Antiseptic baby skin treatment cream
	* *Shasilk* (beeswax)	Antiseptic & protective cream
	* *Shaglow* (honey, lanolin)	Honey intensive moisturising cream
Vicco Laboratories	***Vicco***	Turmeric skin cream

Name of Company	**Brand Name**	**Product**
Toothpastes		
Amar Remedies	***Amar***	Toothpaste
Ami Industries	***Smile-2***	Herbal gel toothpaste
Balsara Hygiene Products Ltd.	***Promise***	Tooth powder
Charm Cosmetics Pvt. Ltd.	***Parle*** ***Prudent** Calcium* *Prudent Triple Protection* *Tru Gel*	Toothpastes
Vicco Laboratories	***Vicco** Vajradanti*	Paste and powder for gums and teeth

9.4 Important facts about toiletries and cosmetic items

It is rare for products marked **Herbal, Natural, Pure, Real** *or* **Genuine** *to be free of animal ingredients,* indeed, it is not the intention of these labels to signify such a meaning. The products could very well be completely animal in origin or a mixture of animal and non-animal origin substances. 'Herbal' products in addition to herbs often contain animal ingredients. 'Natural' only indicates of non-synthetic origin. 'Pure' indicates unadulterated. 'Real' and 'Genuine' indicate not duplicated or sub-standard.

Alta (the red colour used for painting feet and palms while dancing similar to *mehendi*) may contain lac.

Beeswax/*Mom*: Beeswax comes from two sources: the higher grade wax is from the forests where entire beehives are set afire and the bees are smoked out of their hives and killed by the thousands, and lower grade beeswax from apiary farms which do not involve the death of bees. Beeswax is commonly used in lipsticks and creams.

Bindi: Animal glue may be used as the adhesive on the *bindi*. ***Kumkum*** which is applied on the forehead or used for religious purposes is made from tapioca or maize starch mixed with coal tar colours of mineral origin. ***Sindur*** used on hair partings is red oxide of lead (mineral origin).

Brushes: Hog/pig bristles are most commonly used, although sable, mongoose, camel, cow, goat and squirrel hair could be utilised in brushes for different applications. A negligible percentage of non-animal hair brushes are sold world-wide as they do not satisfy the users. Brushes used for grooming hair, applying cosmetics, shaving and some toothbrushes may or may not be of animal origin. The majority of toothbrushes made in India are from non-animal/nylon bristles.

Chitin: Organic base of the hard parts of beetles, crabs, lobsters, etc. Used in conditioners, skin care products and shampoos.

Collagen: A slaughterhouse product made from animal connective tissue. Used in moisturising creams to help the skin to retain moisture, in hair conditioners to add 'body', and in some bath products.

Common ingredients always of animal origin which could be found in cosmetics and toiletries are albumen, cholesterol, and hydrolysed animal protein; whereas the following ingredients used could be of animal or plant origin: benzoic acid, lactic acid, lecithin, linoleic acid, methionine, myristic acid, nucleic acid, oleic acid, palmitic acid, and Tween/polysorbates.

Creams and lotions: Allantoin (uric acid of cattle), arachidonic acid (liver, brain, glands and fat of animals), aspartic acid (animal/vegetable origin), cetyl compounds (animal/vegetable origin), cysteine (amino acids of animals), hyaluronic acid (connective tissue of animals), testicular extract (animal testicular tissue), thymus extract (thymus glands) are some of the ingredients which may be present in creams and lotions. For example, **Vita F Cream and Talc** made by Cosmolene Laboratories, Mumbai, contains collagen extracted from fish skin. A common Indian remedy for blemishes is a face cream made from burnt *kauri*/marine shells mixed with butter. **Anti-ageing/Anti-wrinkle cream** could contain calf blood extracts, embryo extracts, liver extracts, aorta extract, endocrine glands, or hormones like estrogen (urine of pregnant mares), cortisones (adrenal gland extract of cattle) or steroids (bile acids of animals).

Elastin: Animal protein from the slaughterhouse. Has film-forming properties and could be used as a moisturiser.

Emery board used for filing finger nails usually contains animal glue.

Exotic ingredients in cosmetics and toilet preparations range from cod liver oil, ash of coral, egg powder, powdered ivory, orange roughy oil obtained from the fat under the skin of deep sea fishes, heparin salts from beef lung or porcine intestinal mucosa used in cosmetics to prevent lumping, deoxyribonucleic acid/ribonucleic acid derived from plant and animal cells, alpha hydroxy acids derived from fruit or milk, ostrich fat as oil, shark liver oil (squalene), shellac, crushed snails, sperm oil, squid liver oil and turtle oil to human/animal placenta (amniotic fluid).

Fatty acids: A commonly produced and widely used slaughter house ingredient.

Fish scales/Guanine is an ingredient in shimmery make-up, shampoo and nail polish.

Glycerine/Glycerol: Glycerine is a parallel product of soap manufacture. If the soap in question was made with tallow the glycerine is non-vegetarian; if the soap was made from vegetable oils then the glycerine produced is vegetarian. Therefore, glycerine and glycerol compounds can be from animal or vegetable sources. It is used as an emulsifier in creams and lotions. Several manufacturers purchase glycerine (and other chemicals) from 'the local market' thus making it impossible to ascertain its source, e.g. S K Das, Calcutta, manufacturers of **Linger** cosmetics.

Hair Dyes: apart from possibly containing animal substances like stearates and oleates, these dyes may be tested on animals. **Henna/*mehendi* paste** used in beauty parlours for conditioning and colouring hair is usually mixed with egg yolk and milk or coffee.

Hair Oils: Certain hair oils claim to have particular nourishing and vitalising qualities, e.g. **Cantharidine** Hair Oil manufactured by Bengal Chemicals & Pharmaceuticals Ltd. contains cantharidic acid extracted from dried Spanish flies. Special care needs to read the labels of such preparations to ensure they are free of animal substances. Mink oil is used by some 'rich and famous' foreign actresses as hair oil.

Hair Sprays: These may contain shellac and keratin.

Kajal could have stearate or estrogen; and ***Surma*** could contain pearl ash.

Keratin: Animal protein which can be from wool or the slaughterhouse. Used in hair and nail conditioners, hair sprays, etc.

Lanolin: 'Wool wax', an emollient and emulsifier made from the natural grease found on sheep wool. Often found in lipsticks, creams and soaps.

Milk protein: Used in some cosmetics and soaps may not be acceptable to vegans.

Moisturisers: These may contain serum albumen, udder extract and umbilical extract.

Perfumes/Scents: Fixatives in internationally famous perfumes include: Civet from the civet cats, bred in captivity, imprisoned lifelong in narrow cages in Ethiopia, frequently teased and made to undergo hundreds of painful scrappings of their glands to produce the extract. Musk/*kasturi* from the musk deer has led to the wholesale slaughter and near extinction of the Himalayan musk deer and to the trapping and slaughter of millions of Louisiana muskrats (three ounces of musk oil comes from 1,000 muskrats). Castoreum termed a by-product of the fur industry, derived from beavers is also used as a fixative in perfumery. Ambergris is the fixative derived from whales and although its use is now considered illegal, it is used. It is not commonly known or admitted by manufacturers that a fixative called *Nakhla* (mussel of marine origin) is used by *agarbatti*/incense stick manufacturers in India. Alternative non-animal origin fixatives are available. All cosmetic, hair and toilet preparations could contain scents of animal origin. Aleuritic acid is a yellow solid obtained from shellac used in perfumes.

Pristane: Obtained from shark liver oil and whales is used as a lubricant and anti-corrosive agent in cosmetics.

Processing ingredients: Ingredients like pancreatic hormones and pepsin derived from stomach of hogs are used in processing of certain cosmetics.

Quaternium is used in deodorants and other skin care preparations. It is a derivative of animal tallow.

Shampoos/Hair/Scalp cleansers can contain panthenol or dexpanthenol which is actually vitamin B complex and can very well be of animal origin, e.g. **Pantene** and **Clinic** which contain Provitamin B5. Other possible animal ingredients in shampoos are chicken feathers (L'cysteine hydrochloride) and cantharis or Spanish fly which is used in certain hair treatments. Ceramides are fatty acids usually prepared from ox spleen and are common ingredients of many shampoos. Some of them contain animal substances although on the label some thing as vague as 'shampoo base' is stated. For example, **Amla and Sikakai Hair Cleanser** manufactured by Herba Indica, Chandigarh, contains hydrocolloids (could be gelatine) as a gelling agent.

Shellac/Lac: A kind of glue secreted by insects used in lip sealer and hair spray.

Silk oil: The silk industry also produces silk oil. Silk oil is used in the making of certain soaps. It could also be an ingredient in products for moisturising and conditioning skin and hair, in styling mousses for hair and in some face powders and eye shadows.

Soap and Glycerine/Glycerol: Contrary to what certain manufacturers have been writing consumers, there is no Indian law banning the use of tallow (animal fat) in the making of toilet and bath soaps. (Some manufacturers call their soaps body care cleansers or cleansing bars.) The import of tallow is prohibited, but this does not stop them from utilising tallow obtained from local slaughterhouses. For example, Rita Enterprises, Mumbai, utilise tallow and fatty acids of animal origin in the making of their **Shikakai** and **Neha** sandal soaps. Furthermore, the law does not require manufacturers to declare the ingredients on the soap wrappers which are marketed as toilet soaps, bathing bars, cleansers, etc. However, the law does require toilet soaps to contain a minimum of 60% total fatty matter (TFM) which quantity is declared thus on the wrappers. The BIS prescribe that bathing bars should have a minimum of 40% TFM and 4% synthetic matter. This means that at least 60% of the toilet soap and 40% of the bathing bar could be of animal fat if it is utilised in its making. Soap and Glycerine/Glycerol are *simultaneously* produced through the reaction of sodium hydroxide of mineral origin and the fatty acid of beef/mutton tallow or vegetable oil.

Stearic acid/Stearates/Oleates are usually obtained from tallow, although they can also be obtained through vegetable oil. They are extensively used in soap making. Also as emollients (skin softeners) in creams and lotions, in lipsticks, pressed powders and cream shampoos. Some stearates are used as emulsifiers and stabilisers for fragrances.

Sun tan lotions usually contain turtle oil.

Tallow compounds: Always from the slaughterhouse, e.g. tallow ammonium ethosulphate used as an emulsifier, and sodium carboxymethyl tallow used as a surfactant.

Toothpaste/tooth powders contain bone ash or calcium phosphate mostly of animal origin. Sarcosines, found in starfish and sea urchins, or prepared from creatine which is commercially isolated from meat extracts or from caffeine could be used in dentifrices as anti-enzymes to prevent tooth decay.

Vitamins of animal origin could be added to cosmetics, soaps and shampoos.

9.5 Testing on Animals

Testing of cosmetics, toilet preparations, etc. on animals is unnecessary and meaningless. Manufacturers do it only to cover themselves should they need to defend themselves in consumer lawsuits. Animals are used for the testing of cosmetics, lipsticks, shampoos, detergents, oven-cleaners, floor-polish, crayons, candles, paint, insecticides, weed-killers, weapons — the list is endless.

The most notorious of these tests is called the Draize Eye Irritancy Test in which **shampoo** is introduced into the eyes (held forcibly open) of rabbits to test their corrosiveness. Rabbits possess no tear glands to wash away the offending material. This leads to severe burning, swelling, discharge, and eventually the total destruction of the cornea. The most suspect are those shampoos which claim 'no tears' when in use.

Eye area cosmetics are also tested through the eye irritancy test. **Skin, hair products, dentifrice, mouthwash, etc.** are tested by the Draize Patch Test for skin irritation on raw skin of mostly guinea pigs. Thick applications are applied daily to closely shaved, stripped skin till painful reactions occur. In addition **dentifrice and mouthwash** have the oral toxicity limit test. The oral mucous irritancy test is done for **dentifrice, lipstick and mouthwash**. And the systemic dermal toxicity test for **skin creams**. The LD-50 Test (stands for 50% of animals dying of a lethal dose) is also conducted in which animals such as mice are force-fed with finished products till half of them succumb; the knowledge gained is of no benefit to humans because for example, it is very unlikely that a person would consume lipsticks in such high doses as to get poisoned, leave alone die.

The above tests on animals for cosmetics were mandatory prior to the Bureau of Indian Standards (BIS) announcement in October 1996 (in response to **BWC**'s appeal) that testing on animals for cosmetics was optional. This applies only for cosmetics with the ISI mark (BIS approval) and that too doesn't indicate any thing unless it is clearly stated that the product has not been tested.

Some manufacturers of cosmetics and household items **do not test their products on animals** and these cosmetics have been in use for many years, which proves that safe cosmetics can be manufactured for the general public without experiments on live animals. Others have stopped testing their products on animals, e.g. **Saini** herbal hair oil.

9.6 Home-made recipes

Aftershave: After shaving, rub a piece of wet alum on the skin.

Cleansing milk: Mix 1 tablespoon curd with 1 teaspoon lemon juice and apply on face with cotton wool. Clean off with tissues.

Dandruff cure: Boil 4 heaped tablespoons dried thyme/ *ajwain* in 2 cups water for 10 minutes. Strain and cool. Pour into damp shampooed hair and massage into scalp gently. Do not rinse with water.

Deodorants: 1. Mix half teaspoon powdered alum in 300 ml of warm water and use as a deodorant.

2. Dust underarms with a little baking soda. For smoothness cornflour or tapioca flour could be added to the baking soda. For

persistent body odour apply pure tomato juice underarms or soak for 15 minutes in a tub of warm water in which a couple of cups of tomato juice have been added.

Dry and cracked skin: Vaseline.

Face Pack: Mix 1 teaspoon gram flour/*channa atta* with water and apply to face. Leave for 10-15 minutes, then wash off. For oily skin use a face pack of fuller's earth/*multani matti* twice a week. A paste made from it also helps cure prickly heat.

Facial scrub: Grind into fine powder 50 grams oatmeal. Add 3-4 tablespoons milk to form a paste. Apply on face. Wash off with warm water.

Falling Hair: Change shampoo. Apply pure, unscented coconut oil (see below) onto the scalp for ten days regularly. Then continue applying at least once a week.

Greying of hair: Wash regularly with a mixture of tea water and unground salt to delay greying of hair.

Hair oil and conditioner: Boil 1 kilogram of finely ground dried and spoilt coconut in about 2-3 litres of water till the oil separates and floats on top. Strain, cool and bottle. This pure unscented, coconut oil is the best hair conditioner, especially for damaged or permed hair.

Hair spray: Cut two-three limes and cook in some water till tender. Blend, strain and cool. Fill in spray bottle and use.

Lavender Floral Water: Mix together 10 drops lavender oil, 1 tablespoon rose water and 3 tablespoons vodka or alcohol.

Massage oil: Mustard/*sarson* oil. Olive oil.

Moisturising lotion: Boil leaves of one lettuce in 2 cups distilled water for 10 minutes. Leave till cool, then strain and bottle. However, Vaseline/petroleum jelly is the best skin moisturiser.

Mouthwash: 1 teaspoon each of bicarbonate of soda or baking soda and salt, dissolved in a glass of warm water. Or boil together 1 cup vinegar, 10 cloves and half cup aniseed. Let it cool and use as a mouthwash.

Oily hair cure: Mix a teaspoon of vinegar in four cups water and pour over hair after shampooing. Or mix juice of two limes in 4 cups of distilled water and use as final rinse on hair.

Perfume: Oil extracts from jasmine, lavender, *mogra*, rose, sandalwood, etc. can be used in small quantities in place of perfume.

Pimples' cure: Apply a paste of basil/*tulsi* leaves crushed in lemon juice to prevent pimples.

Preventing wrinkles: A pack made of grated carrots and milk helps prevent wrinkles.

Super-conditioner for dry hair: Mash a black and rotten banana together with a mushy rotten avocado and apply on hair for 15 minutes; wash off.

Toothpaste: Mix together three parts baking soda and one part water. (Only to be used by adults. Baking soda does not contain fluoride which is important for children's teeth). To remove tartar and plaque dip wet toothbrush in mixture of 1 tablespoon baking soda and a pinch of salt.

Toner: Mix together 1 teaspoon each of cucumber, tomato, lime and watermelon juice and dab it on the face with cotton wool.

Chapter 10: Attitudes

I am in favour of animal rights as well as human rights. That is the way of the whole human being.

— Abraham Lincoln

Since compassion for animals is so intimately associated with goodness of character, it may be confidently asserted that, whoever is cruel to animals, cannot be a good man.

— Arthur Schopenhauer

He will be regarded as a benefactor of his race who shall teach man to confine himself to a more innocent diet. Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals as surely as the savage tribes have left off eating each other. The faintest assured objection which one healthy man feels will at length prevail over the arguments and customs of mankind.... No humane being past the thoughtless age of boyhood will wantonly murder any creature which holds its life the same tenure that he does.

— Henry David Thoreau

This is the sum of duty: do naught to others which if done to thee, would cause thee pain.

— Mahabharata

10.1 The Philosophy of Animal Rights

by Dr Tom Regan

10.1.1 Ten reasons for Animal Rights and their Explanations

1. The Philosophy of Animal Rights is Rational

Explanation: It is not rational to discriminate arbitrarily. And discrimination against non-human animals is arbitrary. It is wrong to treat weaker human beings, especially those who are lacking in normal human intelligence, as 'tools' or 'renewable resources' or 'models' or 'commodities'. It cannot be right, therefore, to treat other animals as if they were 'tools', 'models' and the like, if their psychology is as rich as (or richer than) these humans. To think otherwise is irrational.

> *To describe an animal as a physico-chemical system of extreme complexity is no doubt perfectly correct, except that it misses out on the 'animal-ness' of the animal.*
>
> — E. F. Schumacher

2. The Philosophy of Animal Rights is Scientific

Explanation: The philosophy of animal rights is respectful of our best science in general and evolutionary biology in particular. The latter teaches that, in Darwin's words, humans differ from any other animals 'in degree, not in kind'. Questions of line drawing to one side, it is obvious that the animals used in laboratories, raised for food and hunted for pleasure or trapped for profit, for example, are our psychological kin. This is not fantasy, this is fact, proven by our best science.

> *There is no fundamental difference between humans and the higher mammals in their mental faculties.*
>
> — Charles Darwin

3. *The Philosophy of Animal Rights is Unprejudiced*

Explanation: Racists are people who think that the members of their race are superior to the members of other races simply because the former belong to their (the 'superior') race. Sexists believe that the members of their sex are superior to the members of the opposite sex simply because the former belong to their (the 'superior') sex. Both racism and sexism are paradigms of unsupportable bigotry. There is no 'superior' or 'inferior' sex or race. Racial and sexual differences are biological, not moral differences.

The same is true of species-ism — the view that members of the species *Homo sapiens* are superior to members of every other species simply because human beings belong to one's own (the 'superior') species. For there is no 'superior' species. To think otherwise is to be no less prejudiced than racists or sexists.

> *If you can justify killing to eat meat, you can justify the conditions of the ghetto. I cannot justify either one.*
>
> — Dick Gregory

4. *The Philosophy of Animal Rights is Just*

Explanation: Justice is the highest principle of ethics. We are not to commit or permit injustice so that good may come, not to violate the rights of the few so that many might benefit. Slavery allowed this. Child labour allowed this. Most examples of social injustice allow this. But not the philosophy of animal rights, whose highest principle is that of justice: No one has a right to benefit as a result of violating another's rights, whether that 'other' is a human being or some other animal.

> *The reasons for legal intervention is in favour of children apply not less strongly to the case of those unfortunate slaves — the (other) animals.*
>
> — John Stuart Mill

5. *The Philosophy of Animal Rights is Compassionate*

Explanation: A full human life demands feelings of empathy and sympathy — in a word, compassion — for the victims of injustice, whether the victims are humans or other animals. The philosophy of animal rights calls for, and its acceptance fosters the growth of, the virtue of compassion. This philosophy is, in Lincoln's words "the way of a whole human being".

> *Compassion in action may be the glorious possibility that could protect our crowded polluted planet..."*
>
> — Victoria Moran

6. *The Philosophy of Animal Rights is Unselfish*

Explanation: The philosophy of animal rights demands a commitment to serve those who are weak and vulnerable — those who, whether they are humans or other animals, lack the ability to speak for or defend themselves, and who are in need of protection against human greed and callousness. This philosophy requires this commitment, not because it is in our self-interest to give it, but because it is right to do so. This philosophy therefore calls for, and its acceptance fosters the growth of, unselfish service.

> *We need a moral philosophy in which the concept of love, so rarely mentioned now by philosophers, can once again be made central.*
>
> — Iris Murdoch

7. *The Philosophy of Animal Rights is Individually Fulfilling*

Explanation: All great traditions in ethics, both secular and religious, emphasise the importance of four things: knowledge, justice, compassion, and autonomy. The philosophy of animal rights is no exception. This philosophy teaches that our choices should be based on knowledge, should be expressive of compassion and justice, and should be freely made. It is not easy to achieve these virtues, or to control the human inclinations toward greed and indifference. But a whole human life is impossible without them. The philosophy of animal rights both calls for, and its acceptance fosters the growth of, individual self-fulfilment.

> *Humane-ness is not a dead external precept, but a living impulse from within; not self-sacrifice, but self-fulfilment.*
>
> — Henry Salt

8. *The Philosophy of Animal Rights is Socially Progressive*

Explanation: The greatest impediment to the flourishing of human society is the exploitation of other animals at human hands. This is true in the case of unhealthy diets, of the habitual reliance on the 'whole animal model' in science, and of the many other forms animal exploitation which takes place. And it is no less true of education and advertising, for example, which help deaden the human psyche to the demands of reason, impartiality, compassion, and justice. In all these ways (and more), nations remain profoundly backward because they fail to serve the true interests of their citizens.

> *The greatness of a nation and its moral progress can be measured by the way its animals are treated.*
>
> — Mahatma Gandhi

9. *The Philosophy of Animal Rights is Environmentally Wise*

Explanation: The major cause of environmental degradation, including the greenhouse effect, water pollution, and the loss both of arable land and top soil, for example, can be traced to the exploitation of animals. This same pattern exists throughout the broad range of environmental problems, from acid rain and ocean dumping of toxic wastes, to air pollution and the destruction of natural habitat. In all these cases, to act to protect the affected animals (who are, after all, the first to suffer and die from these environmental ills), is to act to protect the earth.

> *Until we establish a felt sense of kinship between our own species and those fellow mortals who share with us the sun and shadow of life on this agonised planet, there is no hope for other species, there is no hope for the environment, and there is no hope for ourselves.*
>
> — Jon Wynne-Tyson

10. The Philosophy of Animal Rights is Peace-loving

Explanation: The fundamental demand of the philosophy of animal rights is to treat humans and other animals with respect. To do this requires that we not harm anyone just so that we ourselves or others might benefit. This philosophy therefore is totally opposed to military aggression. It is a philosophy of peace. But it is a philosophy that extends the demand for peace beyond the boundaries of our species. For there is a war being waged, every day, against countless millions of non-human animals. To stand truly for peace is to stand firmly against species-ism. It is wishful thinking to believe that there can be 'peace in the world' if we fail to bring peace to our dealings with other animals.

> *If by some miracle in all our struggle the earth is spared from nuclear holocaust, only justice to every living thing will save humankind.*
>
> — Alice Walker

10.1.2 Ten reasons against Animal Rights and their Replies

1. *You are equating animals and humans, when, in fact, humans and animals differ greatly*

Reply: We are not saying that humans and other animals are equal in every way. For example, we are not saying that dogs and cats can do calculus, or that pigs and cows enjoy poetry. What we are saying is that, like humans, many other animals are psychological beings, with an experiential welfare of their own. In this sense, we and they are the same. In this sense, therefore, despite our many differences, we and they are equal.

> *All the arguments to prove man's superiority cannot shatter this hard fact: in suffering, the animals are our equals.*
>
> — Peter Singer

2. *You are saying that every human and every other animal has the same rights which is absurd. Chickens cannot have the right to vote, nor can pigs have a right to higher education.*

Reply: We are not saying that humans and other animals always have the same rights. Not even all human beings have the same rights. For example, people with serious mental disadvantages do not have a right to higher education. What we are saying is that these and other humans share a basic moral right with other animals — namely, the right to be treated with respect.

> *It is the fate of every truth to be an object of ridicule when it is first acclaimed.*
>
> — Albert Schweitzer

3. *If animals have rights then so do vegetables, which is absurd.*

Reply: Many animals are like us: they have a psychological welfare of their own. Like us, therefore, these animals have a right to be treated with respect. On the other hand, we have no reason, and certainly no scientific one, to believe that carrots and tomatoes, for example, bring a psychological presence to the world. Like all other vegetables, carrots and tomatoes lack anything resembling a brain or central nervous system. Because they are deficient in these respects, there is no reason to think of vegetables as psychological beings, with the capacity to experience pleasure and pain, for example. It is for these reasons that one can rationally affirm rights in the case of animals and deny them in the case of vegetables.

> *The case for animal rights depends only on the need for sentiency.*
>
> — Andrew Linzey

4. *Where do you draw the line? If primates and rodents have rights, then so do slugs and amoebas, which is absurd.*

Reply: It often is not easy to know exactly where to 'draw the line'. For example, we cannot say exactly how old someone must be to be old, or how tall someone must be to be tall. However, we can say, with certainty, that someone who is eighty-eight is old, and that another person who is 7' 1" is tall. Similarly, we cannot say exactly where to draw the line when it comes to those animals who have psychology. But we can say with absolute certainty that, wherever one draws the line on scientific grounds, primates and rodents are on one side of it (the psychological side), whereas slugs and amoebas are on the other — which does not mean that we may destroy them unthinkingly.

In the relations of humans with the animals, with the flowers, with all the objects of creation, there is a whole great ethic scarcely seen as yet.

— Victor Hugo

5. *But surely there are some animals who can experience pain but lack a unified psychological identity. Since these animals do not have a right to be treated with respect, the philosophy of animal rights implies that we can treat them in any way we choose.*

Reply: It is true that some animals, like shrimp and clams, may be capable of experiencing pain yet lack most other psychological capacities. If this is true, then they will lack some of the rights that other animals possess. However, there can be no moral justification for causing anyone pain — if it is unnecessary to do so. And since it is not necessary that humans eat shrimp, clams and similar animals, or utilise them in other ways, there can be no moral justification for causing them the pain that invariably accompanies such use.

The question is not, "Can they reason?", nor "Can they talk?", but "Can they suffer?"

— Jeremy Bentham

6. *Animals don't respect our rights. Therefore, humans have no obligation to respect their rights either.*

Reply: There are many situations in which an individual who has rights is unable to respect the rights of others. This is true of infants, young children, and mentally enfeebled and deranged human beings. In their case we do not say that it is perfectly all right to treat them disrespectfully because they do not honour our rights. On the contrary, we recognise that we have a duty to treat them with respect, even though they have no duty to treat us in the same way.

What is true of cases involving infants, children, and other humans mentioned, is no less true of cases involving other animals. Granted, these animals do not have a duty to respect our rights. But this does not erase or diminish our obligation to respect their's.

> *The time will come when people such as I will look upon the murder of (other) animals as they now look upon the murder of human beings."*
>
> — Leonardo da Vinci

7. *God gave humans dominion over other animals. This is why we can do anything to them that we wish, including eat them.*

Reply: Not all religions represent humans as having 'dominion' over other animals, and even among those that do, the notion of 'dominion' should be understood as unselfish guardianship, not selfish power. Humans are to be as loving toward all of creation as God was in creating it. If we loved the animals today in the way humans loved them in the Garden of Eden, we would not eat them. Those who respect the rights of animals are embarked on a journey back to Eden — a journey back to a proper love for God's creation.

> *And God said, Behold, I have given you every herb bearing seed, which is upon the face of all earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.*
>
> — Genesis 1:29

8. *Only humans have immortal souls. This gives us the right to treat the other animals as we wish.*

Reply: Many religions teach that all animals, not just humans, have immortal souls. However, even if only humans are immortal, this would only prove that we live forever whereas other animals do not. And this fact (if it is a fact) would increase, not decrease, our obligation to insure that this — the only life other animals have — be as long and as good as possible.

> *There is no religion without love, and many people may talk as much as they like about their religion, but if it does not teach them to be good and kind to other animals as well as humans, it is all a sham.*
>
> — Anna Sewell

9. *If we respect the rights of animals and do not eat or exploit them in other ways, then what are we supposed to do with all of them? In a very short time they will be running through our streets and homes.*

Reply: Somewhere between 4-5 billion animals are raised and slaughtered for food every year, just in the United States. The reason for this astonishingly high number is simple: there are consumers who eat very large amounts of animal flesh. The supply of animals meets the demand of buyers.

When the philosophy of animal rights triumphs, however, and people become vegetarians, we need not fear that there will be billions of cows and pigs grazing in the middle of our cities or in our living rooms. Once the financial incentive for raising billions of these animals evaporates, there simply will not be billions of these animals. And the same reasoning applies in other cases — in the case of animals bred for research, for example. When the philosophy of animal rights prevails, and this use of these animals cease, then the financial incentive for breeding millions of them will cease, too.

> *The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them. That is the essence of inhumanity.*
>
> — George Bernard Shaw

10. *Even if other animals do have moral rights and should be protected, there are more important things that need our attention — world hunger and child abuse, for example, apartheid, drugs, violence to women, and the plight of the homeless. After we take care of these problems, then we can worry about animal rights.*

Reply: The animal rights movement stands as part of, not apart from, the human rights movement. The same philosophy that insists upon and defends the rights of non-human animals also insists upon and defends the rights of human beings.

At a practical level, moreover, the choice thoughtful people face is not between helping humans or helping other animals. One can do both. People do not need to eat animals in order to help the homeless, for example, any more than they need to use cosmetics that have been tested on animals in order to help children. In fact, people who do respect the rights of non-human animals, by not eating them, will be healthier, in which case they actually will be able to help human beings even more.

> *I am in favour of animal rights as well as human rights. That is the way of a whole human being.*
>
> — Abraham Lincoln

10.2 Respect for all life — creatures of the wild and humans included

> *One should not injure, subjugate, enslave, torture, or kill any animal, living being, organism, or sentient being. This doctrine of non-violence is immaculate, immutable, and eternal. Just as suffering is painful to you, in the same way it is painful, disquieting, and terrifying to all animals, living beings, organisms and sentient beings.*
>
> — Acarangasutra

10.2.1 **BWC** and wildlife

Some believe in helping the survival of only exotic, pretty, or endangered wild species. They call themselves conservationists, environmentalists and ecologists. Their concern does not extend to common, ordinary-looking animals and birds or those belonging to the domesticated species and which are found in abundance. Such discriminatory and self-contradictory attitudes give birth to the concept of game sanctuaries, schemes of culling overpopulated herds, and stories of these creatures being a menace to farmers' crops. People who harbour this *shikari* attitude see nothing wrong in farming creatures for commercial gain (e.g. musk deer, crocodile, butterfly farms). Some even support dolphin and other animal performance establishments. Luckily, fewer wildlife enthusiasts are today subscribing to such ideas than before. We find more and more environmentalists realising that if they genuinely wish to contribute in saving the country's forests including wildlife and wish that there be clean air and water, etc. they must first become vegetarian.

Notwithstanding instances of conflict of ideals and therefore of goals, there have been many instances when the wildlife community and **BWC** have worked together. For example, **BWC** had considerable support from institutions working for wildlife when campaigning for a ban on the export of frogs' legs. To cite another example: in 1983 thanks to the persistent efforts of **BWC** and some environmental and animal welfare organisations the Kerala State Government finally dropped the Silent Valley hydroelectric project. This not only helped in conserving the magnificent trees but also the wild animals inhabiting the area. In short, **BWC** advocates reverence for all, including wild animals/ birds and humans. The cause of wildlife is subsumed very naturally by the ethical stand of animal rights; however, the cause of the rights of non-wild life is not addressed by the wildlife philosophy. As evidence can be cited that fact that while wildlife supporters find natural support from **BWC** on their issues, several wildlife supporters saw nothing amiss in Karakul lamb farming in which lambs were killed within 48 hours of being born for their curly fleece!

10.2.2 Animal 'Rights' versus Animal 'Welfare'

Wildlife enthusiasts and animal *welfare* persons are very different from animal *rights* persons in their attitude towards animals. For example, it is not uncommon for organisations working for conservation to sell or present promotional items made of silk and leather; or for animal welfare organisations to sell flesh foods during fund raising events. It has horrified many when the Animal Welfare Board of India has served meat during its functions. **BWC** is proud of its high ethical animal rights attitude which it has consistently maintained throughout.

Often people feel guilty if they have been responsible for the death of innocent creatures, particularly if on a large scale. For example, when over a million chickens were destroyed in Hong Kong due to the bird flu scare, Buddhist monks first gathered at a monastery and chanted prayers for a week in order to pacify the souls of the slain birds. Then they released live fish into the sea as compensation for the chickens whose lives had been sacrificed. While such a gesture is good, the fact remains that each and every life is equally precious and it is but obvious that we can not compensate for the killing of one life by saving another one.

10.2.3 Apologetic vegetarianism

It is important that we never apologise in words or actions for our stand on animal rights and vegetarianism: it is negative propaganda for the very cause we support. Examples of defeatist statements which are counter-productive are: "Don't worry, vegetarianism isn't going to come overnight…," "Of course they're only animals…," "I know these animals aren't as cute as other animals, but…". Likewise, we should not be intimidated by those who to support their actions and thoughts, quote science or identify us as 'crazy'.

10.2.4 The 'Plants have life, too' argument

A common statement made by non-vegetarians is that plants, like animals, feel pain, citing the example of *bonsai*. Of course they do as their roots need to be regularly pruned. Man does not need to stunt the growth of these magnificent trees and turn them into miniature versions for interior decoration. Just because plants feel pain, can not justify eating meat because the animal also feels pain. The animals' senses are more developed than those of plants. However, we do require food for survival and plant sources are the least *hinsak*.

10.2.5 Attitude towards the 'human' animal

If we wish to have the support and respect of people around us for our compassionate feelings towards animals, this deep concern we possess for the rights of animals *must genuinely* extend to humans. In short, we must have or must learn to cultivate reverence for *all* life — animal and human. 'Animal lovers' who blatantly state they only love animals, not humans, give a poor impression. They are often labelled as 'crackpots' even though they are right in believing that animals don't die for humans, they die because of humans. They do not realise that as a result of this partisan attitude the animal cause suffers.

Those who promote a vegetarian lifestyle based on a way of life which causes no creature of land, sea or air, any terror, torture or death (the **BWC** motto) undoubtedly work for the benefit of *both* animals and humans. Animal rights are as important as human rights, are interconnected and can compliment each other.

10.2.6 Respect in language and behaviour

When we apply non-human animal names to humans they are mostly as insults. There is an important link between language and thought. Species-ism and sexism seem to go hand in hand. Some people have a habit of calling humans things like "a bitch" and "filthy pig." Remember, such expressions stem from typical human arrogance over the animal kingdom and for this very reason we should avoid using them. Similarly, in Indian languages too, one finds derogatory phrases involving animals and birds. Use of all such phrases should be completely eschewed by every animal rights supporter.

One of the most disgusting ways of public humiliation in small villages in order to punish humans is by making them sit on a donkey and parade through the entire village for everyone to see and make fun.

10.3 Black Magic

In India many animals are used in black magic practices. Chickens, cats, goats, and exotic wild animals and birds are sacrificed for bizarre reasons as part of such rituals. Poaching of wild life for this reason is quite common. Ornaments made from parts of wild and domesticated animals are supposed to keep away evil spirits.

'Lucky' rabbit's foot, shark's teeth, killed butterflies, empty egg shells, elephant tail hair, tiger/leopard/panther teeth and nails, bear's paws, claws and hair, peacock feathers and heads, shed/moulted snake skin / *kentchuly,* snake/eel skin bands, sheep kneecaps, goat skulls, emu toe nails, quills, pangolin scales are some items considered as charms. A *taviz* or talisman consisting of say eyes, horns, feet, ears, skulls, teeth or tails of animals and birds can never have magical or medicinal powers for the wearer, keeper or user as the poor creature has been killed.

One often comes across a man sitting on the roadside with a miserable parrot in a tiny cage. The bird is made to pull out cards which are then 'read' to those wish to know their future. Some times religious cures through special prayers are recommended to avert bad times.

10.4 Days to remember and celebrate

15th January to 31st January	Animal Welfare Fortnight
21st March	World Forestry Day World Water Day
22nd April	World Earth Day
24th April	World Day for Laboratory Animals
5th June	World Environment Day
22nd July	World Day of Bulls
12th September	**Beauty Without Cruelty** - India Birthday
16th September	International Ozone Day
1st Sunday October	World Day for Prayer for Animals
1st October	Reverence for Life Month begins World Vegetarian Day
1st to 7th October	Wild Life Week
2nd October	World Farm Animals Day Gandhi Jayanti
4th October	World Day for Animals
15th October	World Animal Rights Day
1st November	World Vegan Day
25th November	Meatless Day (India)

Chapter 11:
When Travelling Abroad

> *We manage to swallow flesh only because we do not think of the cruel and sinful thing we do. There are many crimes which are the creation of man himself, the wrongful-ness of which is put down to their divergence from habit, custom, or tradition. But cruelty is not of these. It is a fundamental sin, and admits of no arguments or nice distinctions. If only we do not allow our heart to grow callous, it protests against cruelty, is always clearly heard; and yet we go on perpetrating cruelties easily, merrily, all of us — in fact, anyone who does not join in is dubbed a crank... if, after our pity is aroused, we persist in throttling our feelings simply in order to join others in preying upon life, we insult all that is good in us. I have decided to try a vegetarian diet.*
>
> — Rabindranath Tagore

The guidelines given in this book can quite easily be practised any where in India, also during travel. While accidents like bird hits to aeroplanes and trains ramming into cattle straying on railway tracks is not within our control, some road accidents involving animals could be avoided. Hundreds of animals (dogs, cats, cattle, hare, etc.) get injured and die, particularly on highways. Vehicles tend to continue to be driven at high speed when passing through villages en route. It is therefore worth keeping in mind that animals rarely retreat when crossing roads and so it may be safer to manoeuvre the vehicle from behind them, not driven from the side in front of them. Making animals like cattle and horses move fast on slippery roads (particularly during the first rains) results in them skidding and injuring themselves.

Motorists should resist the impulse to honk loudly and persistently when behind bullock carts (or any animal-driven cart).

The impatience and arrogance displayed intimidate the cart rider who then is likely to whip the animal or severely yank on its nose-harness to get off the road faster. A polite honk or even calling out aloud to the cart rider is effective and recommended.

11.1 Travelling abroad

Since vegetarianism is nowhere found as abundantly as in India, one of the first worries that arise in the minds of Indians travelling abroad is: *will I get vegetarian food to eat there*? The question applies to Indian non-vegetarians as well, since they are not accustomed to eating meat frequently or of certain animals not native to our country. A non-vegetarian Hindu would never touch beef, for example, the most widely available meat in many countries. Thus, the affinity of all Indians for vegetarian food becomes evident while planning a trip abroad.

Besides food, the other matter that affects the issue of vegetarianism while planning a trip abroad is the matter of gifts. Since chronologically gift selection happens first (preceding even the journey), it is dealt with first here, too.

11.1.1 Indian handicrafts as gifts

It is a very Indian custom to present a gift to one's hosts or friends that one sets out to meet. When travelling abroad, especially, we wish to gift to our hosts in the foreign land something that is unique and representative of our country's culture and to thus be an ambassador of our country in our own small way. It must be remembered that this situation, of selecting an item to represent our country's culture abroad, can be a very valuable opportunity to create the right image of our country and also to highlight the aspect of one's culture that would create a moral as well as visual impact, and therefore should be wisely used.

Since India is famed for its handicrafts, the choice of article selected as a gift frequently happens to be a handicraft item made by rural or cottage-industry artisans. Unfortunately, a lot of Indian handicraft items are made using material like bone, shell, leather, or silk. It is worth remembering that if we ourselves do not use items that have resulted in suffering and killing of animals, we should not be buying them for others. Shockingly, there was a time when goods carved out of ivory (or an ivory inlaid sandalwood item) used to be taken abroad to be given with pride to friends! Nothing can be a worse advertisement of our country's commitment to the sanctity of life and to the internationally accepted cause of conservation of wildlife than a thoughtless gift of ivory. Now due to its non-availability no one is allowed to take out such gift items (made from creatures of the wild) in their personal baggage.

For years, **BWC** strongly objected to the Government's policy of permitting trade in ivory of African origin. **BWC** felt that all elephants should be protected — not only our Indian elephants. Finally, the Government in 1992 imposed a total ban in trade in ivory, whether African or Indian, for export or for internal consumption.

It is not to be forgotten that when we present something to others not only do we present the physical article and the thought behind it to them, but we also send a signal of our culture's value systems. For example, a gift of a bottle of wine or a box of cigars would immediately convey the tolerance of the country to which the gift-giver belongs of the habits of consuming alcohol or of smoking. Similarly, presenting as a gift an article made of animal ingredients would naturally create the impression in the receiver's mind that our culture finds nothing wrong in using animals as 'resource material.' And while it is true that use of materials like leather has indeed been a part of Indian tradition, the source of the leather has over the centuries changed from the naturally dying animals to the slaughtered animal. Therefore, we should take care to not support the changed circumstances, and be particular in presenting only such gifts as are ethically acceptable to us.

11.1.2 Food during international air travel

Tips for staying vegetarian/vegan while travelling on international airlines

1. During air travel, especially international air travel, ask for vegetarian food when booking your ticket. Lacto-vegetarians need to clarify they do not consume eggs, fish, cheese containing animal rennet, gelatine etc. and would be accordingly advised the category to request: it may be termed 'Asian Vegetarian' food, not just 'Vegetarian'. 'Non-dairy vegetarian' or 'Vegan' meals are commonly available on international flights nowadays, especially on US airlines. Very ironically, vegan food obtainable so easily on airlines belonging to the Western countries is unavailable on Air India, our national airline carrier. The vegetarian meal includes dairy in practically each item, reflecting India's deep ties with milk in its diet.

2. *It should not be forgotten to reconfirm the meal specifications over the telephone 48 hours prior to flight departure.* Meal orders are usually given around that time by the airline to the caterers; otherwise it becomes too late to do anything if the order did not go through correctly in the first instance.

3. The third and final stage in ensuring a vegetarian/vegan meal on board is to reconfirm at the airport when checking in for the flight.

If, however, the vegetarian meal is not forthcoming for some reason or another (either because of a botched order or through our own negligence) it is always better to ask for a plate of fruit separately than to accept the non-vegetarian plate and eat only the acceptable items from it (e.g., eating gravy from a non-vegetarian dish leaving the meat). Recourse to steps like the latter does not convey to the airline and its caterer that there are people who are firm vegetarians or vegans and who would never even touch a plate containing animal flesh.

11.1.3 Eating out while abroad

Indians who travel abroad these days no longer find it as difficult as they did years ago to locate good vegetarian food. Luckily it is popularly consumed in most countries and a large variety of vegan foods are in fact easily available in a country like UK.

Eating at 'ethnic' restaurants abroad

The concerns, relating to the vegetarian ethic, while eating at restaurants abroad are much the same as when eating out in India. However, special care needs to be taken when ordering dishes with local names to ensure that the food served is vegetarian. With regard to any cuisine, *if in doubt* about the vegetarian-ness of a dish, it is better to avoid ordering it altogether. Or place a special order.

Below are listed some vegetarian foods of different cuisine along with *some tips with regard to checking specific vegetarian dishes* at ethnic restaurants; special dishes which are positively non-vegetarian are also stated:

Afghanistan boasts of a dish called *goshi feel* or elephant ears.

Australian trendy restaurants feature 'bush tucker' which includes original foods of the Aborigines such as 'witchetty grubs' made from larvae. Farmed crocodile, buffalo, magpie geese and camel meats could very well be utilised. The latest traditional fancy foods promoted include camel steaks and camel jerky, as well as kangaroo tail soup. Wild barramundi is the most popular Australian fish, however, mackerel, mud crabs and mullet fish are also popular.

Arabian *dhab* considered a delicacy is a cooked desert lizard. Eyeball soup is a traditional Bedouin dish. *Ghuzi* is a whole roast lamb served on a bed of rice and nuts.

Bangladesh sweets include egg *haloa*.

Bermudan traditional fare consists of *chourico* which is a fatty, spicy, Portuguese sausage and *farine* or *cassava* pie which is made with eggs, butter and meat.

Cambodian restaurants often roast alive and serve baby bears mainly to tourists from Korea and China. They also hack off their paws from which bear paw soup is prepared. Other delicacies include pangolin and slow loris meat.

Canadian Indians of the province of Alberta consider the maggots of warble flies to be a delicacy.

Caribbean Queen conch meat is considered as a delicacy in the form of steaks for which the animal is cut live from the shell, pounded and fried. Vegetarians can order rice, beans (if not cooked in animal fat), plantain chips, veggie 'Jamaican patty' (check for cheese containing animal rennet), *roti* and seasoned vegetables.

Chinese cuisine does not use dairy products but lard (fat from pigs) is widely used. Chinese ant and insect concoctions can be a part of their wines, syrups, sauces, pastes and powders which double as food and medicines. Shark and rat meat are also termed as culinary delicacies. In Chinese cuisine creatures which do not bleed when cut (aquatic creatures like oysters, clams, scallops, jelly fish, etc.) are considered vegetarian. Vegetarians can order noodles (check for eggs), rice with fried vegetables (if not fried in animal fat) with bean curd or tofu. All 'Chinatowns' display and sell live food like birds, frogs, turtles, fish, etc. which are mutilated and killed when sold.

Colombian seasonal specialities, relished by the affluent, consist of grilled queen ants. In Columbia, almost all food (including lentil dishes) is cooked in animal fat. The vegetarian/ vegan is usually left with being able to eat only boiled rice, salad and fruit.

Egyptian *shawarma* is lamb roasted on a rotating spit.

Ethiopian *injera*, large variety of flavourful greens, vegetables, beans and lentil dishes are suitable for vegetarians.

French in origin, the delicacy *foie gras* is famous. It is the grossly swollen livers of ducks and geese, brutally fattened for seventeen days by force feeding causing the livers to swell to more than seven times their normal size, when the distended bodied birds, which can barely stand or breathe, are slaughtered.

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Escargots (snails) and horse meat is commonly consumed in France. Vegetable pate could contain gelatine or eggs.

Hungarian classics include braised venison and smoked goose liver.

Indonesian vegetable stir fries with nuts, tofu, *tempeh*, *seitan* (if without animal fat, broth, oyster sauce or fish oil), steamed rice, fried rice, noodles, rice/vermicelli noodles, steamed spring rolls are suitable for vegetarians if eggs have not been added to these dishes as a garnish. Mock 'meats' made from gluten are available in Buddhist restaurants.

Italian 'vegetarian' pasta such as pasta *primavera*, pasta with pesto may contain eggs or may be cooked in chicken broth. Black coloured pasta contains 'ink' from squid. *Marinara* sauce (likely to contain anchovies) and pepperoni (salami/pig meat preparation) are often used on pizza. Vegetarian lasagne, salads, soups (check for chicken or beef broth), eggplant *parmigana* (batter should not contain eggs) are suitable for vegetarians. Cheese containing animal rennet may be used as an ingredient or as toppings in most dishes. Ricotta is a cottage cheese made from whey drained from other cheeses produced with sheep's milk.

Japanese: Various kinds of *live* fish, eels, squids, shrimps, lobsters, even silk worms, that flap and wriggle around on the plate with their eyes and mouths moving are served in expensive seafood restaurants of Japan. Tofu dishes, *miso* soups, rice noodles, vegetable stir-fries, vegetable *tempura* (without eggs in batter), vegetarian sushi (otherwise sushi consists of raw salmon, salted so fresh that thin slices have been cut off from live the fish, in cakes of rice), are suitable for vegetarians.

Korean cuisine includes *kalbi* (beef ribs seasoned with soya sauce and spices), *chonbokchuk* (abalone porridge) and *maeuntang* (fish soup).

Malaysian cuisine includes trepang/sea cucumber which should not be mistaken as vegetarian as it is a sea creature. Skewered meat roasted over coal, called *satay* is very popular with Malaysians and tourists.

Mexican: *Qusano de maquey* or thick brown cactus worms and escamoles or ant eggs are considered to be good Mexican cuisine. Beware of Mexican menus which may feature such 'delicacies' as ant pupae and butterfly and moth larvae, fried or roasted in butter, chilli or garlic sauce. *Cabrito* meaning baby goat is used to prepare many Mexican delicacies. Beans (if not cooked in lard) and rice (if not cooked in chicken or other animal broth) and if meatless, *burritos*, *tacos*, enchiladas, *fajitas*, *tostadas*, chilli-con-carne are suitable for vegetarians.

Moroccan cuisine includes a dish called *meshoui* which is oven roasted or barbecued lamb impaled by two forks. The famous Moroccan *harira iftari* is a thick soup with small meat cubes, lentils, beans, tomatoes and spices.

New Zealand offers an item called 'crazy dance' which consists of a crayfish's tail stuffed with rice and noodles; although cut it is very much alive and moves around the table while diners tear pieces off it.

North African/Lebanese: A traditional Algerian speciality is couscous which is accompanied with meat/fish/vegetables. Falafel, hummous and pita, baba ghanoush, majaddara, *tabouleh*, stuffed grape leaves (check meatless), rice-stuffed peppers, eggplant *moussaka* (check meatless), spinach pie (check does not contain eggs) are suitable for vegetarians.

Peru cuisine can include cooked cat meat on feasts and celebrations.

Russia is famous for its caviar eaten with chopped onion and boiled eggs. The rarest delicacy in Kazakstan is horse meat.

Scandinavia considers pork as an important part of its cuisine.

Scotland boasts of a traditional dish called *Haggis* which consists of a mixture of minced heart, lungs and liver of sheep or calf mixed with suet, onions, oatmeal and seasonings and boiled in the stomach of the animal.

Singaporean char grilled bread is served with a local jam made of eggs, sugar and coconut milk. They also have an egg porridge. The traditional salad *Rojak* considered vegetarian should be checked for a dressing of prawn paste.

South African menus can include wild beasts such as crocodile, buffalo, elephant, impala and gerenuk. A unique delicacy of the locals is fried caterpillars with monkey gland sauce.

South American/African/Asian cuisine popularly serve palm grubs which are of weevil larvae, the size of small mice. The word 'grub' indicates insects or their larvae. Termites often feature in South American menus.

South Asian cuisine can include 'exotic' foods involving horror stories of agonising death as in the case of monkeys whose brains are eaten while the animal is still alive, pythons slit alive, and sizzling geese legs prepared by chopping off the legs of live geese as they dance on a burning hot plate. Bear's paw, parrot's tongue, stewed fox, stewed wild boar and ant-eater could be offered at banquets. **Korea** sees dogs and cats as meat; and paws of bears are considered a gourmet delicacy. The practice of eating dogs originated in the **Philippines**.

Spanish cuisine consists of a traditional rice dish called *paella* which is prepared with varying combinations of vegetables, chicken and seafood.

Switzerland's traditional cuisine among items such as fondue (cheese) and chocolates, consists of the little-known dog meat.

Thai delicacies consist of pigeons, snakes and eels. Thailand has eggs for sale on the street that have been allowed to develop into baby chicks and then just before they are due to hatch they are cooked and sold. So on breaking open an egg there is a cooked baby chick inside.

Vietnamese serve grasshoppers as big as thumbs stuffed with minced peanuts. Live grasshoppers captured in rice fields are commonly sold as food for humans and caged birds. Pigeons, specially bred are also sold in the streets of Vietnam for human consumption.

Western and Central Asian people drink *kummis/koumiss* which is a fermented milk of a mare or ass.

Kosher/Parve foods

Kosher symbols and markings are unreliable indicators for vegans and vegetarians.

The Hebrew word *Kosher* means 'fit' or 'proper' and when applied to a food item it means fit for consumption by the Jewish community. There are three categories of *Kosher* foods:

1. Meat: Under *Kosher* law, meat of certain animals is permitted. For the animal to be *Kosher* it needs to have split hooves and chew its cud like cows, lambs and goats. Non-*Kosher* animals include pigs, horses, camels and rabbits. *Kosher* fowl include chicken, turkey, goose and certain ducks. All carnivorous (meat eating) animals and fowl and the blood of all animals and fowl and any products or derivatives of these are prohibited. In addition, the animals need to be slaughtered in a specific way by a specialist called *shochet/shechita* and then soaked and salted in accordance with the Jewish law. Thus, if a jelly is marked as *Kosher* it might *not* be fit for consumption by vegetarians because it might contain gelatine obtained from animals which are accepted as *Kosher*. Refined sugar marked *Kosher* maybe unfit for consumption by vegetarians because it may have undergone refining using bone charcoal.

2. Dairy: Milk and milk products (cheese, cream, butter, etc.) of a *Kosher* animal are *Kosher*-Dairy. However, they are not allowed to be consumed in combination with meat or fowl. Therefore, cheese marked *Kosher* would be acceptable to vegetarians as it is confirmation that it does not contain animal rennet. Moreover, chocolate or peanut candy which does not contain milk products may also be marked as *Kosher*-Dairy if it is made on the same machinery as the milk chocolate.

3. *Parve*: Some people feel that food products marked as *Parve* are fit for consumption by vegans. This is a misconception because even though such food items are not allowed to contain meat or dairy products it does not rule out the possibility of presence of eggs and fish having fins and scales such as salmon, halibut

and carp which are permitted as *Parve*. All shellfish, eels, sharks, underwater mammals, reptiles and fish of the species sturgeon, catfish and swordfish, are not permitted. A *Parve* item can become either *Kosher*-Dairy or *Kosher*-Meat when it is cooked with any *Kosher* food. For example, fish fried in butter is considered dairy and not *Parve*. Fish and meat can not be eaten together as per Jewish laws.

Furthermore, in recent times animal origin ingredients which are highly processed (such as gelatine, lecithin, stearates, sugar, etc.) are being certified as *Kosher/Parve*. Abroad gelatine is utilised in a variety of foods which on the surface may seem to be lacto-vegetarian or vegan, e.g. jam, jelly, yoghurt, curd, junket, marshmallow, candies, icings, ice-cream.

Points to remember about food abroad

Cooking: *Always* ask what fat/oil the food is cooked in. It could be an animal fat like tallow, lard, poultry fat or fish oil, or a mixture with vegetable oil.

Margarine (a substitute for butter) is hydrogenated vegetable or animal oil (usually fish body oil).

Salads: Never presume a salad consists of only vegetarian items. It could easily have bits of meat in it. The salad dressing could also be non-vegetarian.

Sauces and toppings: should always be checked out for animal ingredients.

When visiting restaurants it is important to inform the person who takes the order our **vegetarian criteria**. The Vegan Passport could help. This is because in some places they may for example consider fish to be vegetarian or feel that they can remove pieces of flesh from a dish already prepared and serve the rest as a vegetarian dish. Also, the cheese utilised could very likely contain calf rennet although vegetarian and vegan cheeses are available and used in certain outlets. Remember, *Mozzarella* cheese used on pizzas is not always made without animal rennet.

In India what is commonly called **Curd/*Dahi*** which is prepared at home or in restaurants by setting milk with the help of a little left over curd spread to the sides of a bowl is really **Yoghurt** and may contain gelatine. Commercially made Curd or **Junket** (sweet) found abroad could contain animal rennet.

Milk, processed in different ways is available abroad. Of these, evaporated milk usually contains Vitamin

D obtained from animal sources. It is therefore best to check if such products have been fortified with vitamins or contain additives which could be of animal origin.

Jam manufactured abroad could contain gelatine.

Small dry flakes of Bonito which is a tuna like fish may be added to **soups** to modify and improve the flavour.

Orange coloured **soft drinks** may contain ß-carotene held in a gelatine suspension.

The **sugar** produced in India is called plantation white sugar which is vegetarian. We do not manufacture refined sugar. *Refined* sugar (brown, white and powdered) manufactured abroad usually involves the bone char filter process. (Bones from cows are the only bones used to make bone charcoal.) This means that foreign refined sugar is non-vegetarian (plus if made from beetroots which grow underground, unacceptable to some Jains who do not consume such products). However, in USA, beet sugar refineries generally use the vegetarian-approved ION-exchange process in place of bone char filtering. This sugar is often labelled granulated or fine granular sugar. Molasses, treacle and golden syrups such as maple and corn syrups are also used as sweeteners. Whereas molasses is vegetarian, other syrups could be processed with pork fat, milk products or animal origin glycerine. On a trip abroad, it is obviously not possible to ascertain the origin and type of sugar consumed in food. However, as many Indians do carry home-made foods with them, if they are particular on consuming only vegetarian sugar in the tea they drink, they could as well include some Indian-made sugar in their baggage.

11.1.4 Useful Guides

All animal rights organisations in the West promote vegetarianism on compassionate grounds. Several find out the brand names of products which conform to vegetarian and vegan ethical standards and supply comprehensive lists to their members and others. Easy to follow, detailed guides for vegetarian and vegan travellers covering restaurants, foods, consumer items etc. are available from these societies.

The Vegan Passport

The **Vegan Passport** (What vegans eat and don't eat in 38 languages) booklet available from The Vegan Society, UK, can be of great help to vegans when travelling. Each page has the same message in a different language; all that is needed is for the waiter to be shown the relevant page which reads:

I am a vegan / We are vegans

On principle, vegans do not eat anything of animal origin — for the benefit of people, animals and the environment.

So we do not eat: meat (including minced meat, sausages, etc.), fish, shellfish, or other animal products such as honey, eggs, milk, butter, cheese or other dairy produce.

But we do eat: potatoes, rice, pasta (non-egg), beans, vegetables, tomatoes, fruits, nuts, mushrooms; breads or pastries made without animal fat; cereals and cereal products, etc.

Soups and sauces may be made with vegetable stock but not with meat or chicken extracts. Only pure vegetable oil or pure vegetable margarine may be used in cooking, not butter or any other animal fat.

Please provide a meal which meets our requirements.

Other Guides

Other guides that the reader may find useful are listed below:

- *Animal Free Shopper (UK)*
- *Vegetarian London*

Available from: The Vegan Society, Donald Watson House, 7 Battle Road, St. Leonards-on-Sea, East Sussex TN37 7AA, UK.

Tel: 01424 427393 Fax: (01424) 717064
e-mail: info@vegansociety.com

- *Vegan Guide to Amsterdam*

Available from: R Del Gunter & H de Jong, Rode Kruislaan 1430, 1111 XD Diemen, The Netherlands (payment in Guilders)

- *Vegan Guide to Berlin*
- *Vegan Guide to New York City*

Available from: Dan Mills, 7 Wicket Grove, The Village, Lenton, Nottingham NG7 2FS, UK

- *Vegan Guide to Paris*

Available from: Alex Bourke, 18 Javis House, Goldsmith Road, London SE15 5SY, UK

- *Vegetarian & Vegan Guide to the Lake District & Environs* (Easter 96-97)

Available from: Kendal Vegetarians, Low House, New Hutton, Kendal, Cumbria LA8 0AZ. UK.

Tel: 01539 725219

- *Vegetarian & Vegan Guide to the Lake District* (1998-1999)

Available from: Viva!, 12 Queen Square, Brighton BN1 3FD, UK.

Tel: 01273 777688, Fax: 01273 776755

e-mail: enquiries@viva.org.uk

Web-site: www.viva.org.uk

- *Vegetarian & Vegan Guide to Ireland* (1996)

Available from: East Clare Telecottage, Main Street, Scariff, County Clare, Ireland.

Tel: 061 921536. Fax: 061 921271.

e-mail: 73771.3006@compuserve.com

- *Vegetarian Guide to the Scottish Highlands & Islands (1995)*

Available from: 'Watershed', 25 Diabaig, Achnasheen, Wester Ross IV22 2HE, UK

- *Vegetarian's Guide to Nottinghamshire* (1995–96)

Available from: Nottingham Vegetarian & Vegan Society, 180 Mansfield Road, Nottingham NG1 3HW, UK.

Tel: 0115 958 5666

- *Vegetarian Visitor* (1996) (UK hotels, guest-houses, restaurants, etc.)

Available from: Jon Carpenter Publishing, P O Box 129, Oxford OX1 4PH, UK.

Tel: 01865 790715

- *Scotland the Green* (Where to visit, eat and sleep in vegan contentment)

Available from: Taigh na Mara The Shore, Lochbroom, Freepost IV 1229 Near Ullapool, Wester Ross, Highlands IV23 2SE, UK.

Tel: 01854 655282. Fax: 01854 655292.

Web-site: http://www.lochness.co.UK/mara

- *The Sanatogen Vegetarian Hotel Guide* (UK Hotels & Guest Houses)
- *The Vegetarian Traveller* (Worldwide accommodation)
- *The Bridgestone Vegetarian Guide to Ireland*

Available from: The Vegetarian Society of the United Kingdom Ltd. (VSUK), Parkdale, Dunham Road, Altrincham, Cheshire WA14 4QG, UK.

Tel: 0161 926 9183; Fax: 0161 926 9182

e-mail: vegsoc@vegsoc.demon.co.uk

- *Restaurants and Hotels European Vegetarian Guide*

Available from: Hans-Nietsch-Verlag, D-5137 Waldfeucht 4, Germany.

Tel: 02455 2462

- *The Vegetarian Guide to Eating Out* (1994) (UK only)

Available from: Headway Books, Birch Hagg House, Low Mill, York YO6 6XJ, UK

- *The Ethical Consumer Guide to Everyday Shopping*

Available from: ECRA Publishing Limited, 16 Nicholas Street, Manchester M1 4EJ, UK

- *Shopping Guide for Caring Consumers*
- *Cruelty Free Pocket Shopping Guide*

Available from: People for the Ethical Treatment of Animals (PeTA), 501 Front Street, Norfolk, VA 23510. USA

Tel. 757 622 7382. Fax: 757 622 0457

e-mail: peta@norfolk.infi.net

(PeTA also have offices in The Netherlands, Germany and UK)

- *Cosmetic Guide*

Available from: **Beauty Without Cruelty** - South Africa, 206, 2nd floor, Marshall House, Pearce Street, Claremont 7700, Republic of South Africa. Tel/Fax: 61 4583 Web-site: http://animals.co.za

- *The Compassionate Shopper*

Available from: **Beauty Without Cruelty** - USA, 175 West 12th Street, Suite 16-G, New York, NY 10011, USA

Tel: 212 989 8073

- *Caring Consumer Cruelty-Free Shopping Guide*

Available from: New England Anti-Vivisection Society, 333 Washington Street, Suite 850, Boston, MA 02108, USA.
Tel: (617) 523 6020.
e-mail: info@ma.neavs.com

- *Cruelty Free Shopping Guide*

Available from: American Anti-Vivisection Society, 801 Old York Road, Suite 204, Jenkintown, PA 19046, USA.
Tel: (215) 887 0816.
Web-site: www.aavs.org

- *Animal, Vegetable, Mineral* (Alternatives to Dairy Products & Eggs; and Animal Ingredients in Household Cleaners, Soaps, etc.)
- *List of Mail-Order Sources for shoes, luggage, toiletries, cosmetics, household cleaning products*
- *Books for travellers in USA and Canada*

Available from: The American Vegan Society, 56 Dinshah Lane, P.O. Box H, Malaga, N.J. 08328-0908, USA
Tel: (609) 694 2887. Fax: (609) 694 2288

- *Guide to Food Ingredients*
- *A Shopper's Guide to Leather Alternatives*
- *Natural Foods Restaurants in the USA and Canada*

Available from: Vegetarian Resource Group, P.O. Box 1463, Baltimore, MD 21203, USA
Tel: (410) 366 8343

- *Personal Care for People who Care*

Available from: The National Anti-Vivisection Society, 53 W Jackson Blvd., Suite 1552, Chicago, IL 60604, USA.
Tel: (800) 888 NAVS.
e-mail: navs@navs.org
Web-site: www.navs.org
P O Box 94020, Palatine, IL 60094-9833, USA

- *List of vegetarian societies across the U.S. which can give local guidance*

Available from: North American Vegetarian Society,
P.O. Box 72, Dolgeville, New York 13329, USA
Tel: (518) 568 7970

- *Jainism and Animal Issues — Handbook for Compassionate Living*

Available from: Jiv Daya Resource Center, 10950 Caminito Arcada, San Diego, California 92131, USA

Telefax: 619-530-9113.

e-mail:NarendraSheth@JivDaya.org

- *Compassionate Shopping Guide*

Available from: Animal Alliance of Canada, 221 Broadview Avenue, # 101, Toronto, ON M4M 2G3, Canada.

Tel: (416) 462 9541. Fax:(416) 462 9647.

- *Vegetarian Handbook*

Available from: Toronto Vegetarian Association, 736 Bathurst St, Toronto, Ontario M5S 2R4, Canada

- *Choose Cruelty Free!*

Available from: Choose Cruelty Free Ltd., P O Box 12005, A'Beckett Street, Melbourne 3000, Australia.

Tel: (03) 328 4314. Fax: (03) 328 4373

Important Notes

- The criteria for each of the above guides is as per the concerned organisation's ethical standards. To be on the safe side it is best to only go in for products marked 'vegan'.

- We should not presume that a product manufactured abroad by the same group and brand name and listed as approved in a foreign guide, is acceptable if manufactured in another country. For example, in UK, **Kingfisher Indian lager** (draught) is listed as vegan in the Animal Free Shopper but Kingfisher made in India does not come up to vegetarian standards.

Names and addresses of **Vegetarian Societies** in any particular country could be obtained from:

Mr.HirenKara
Honorary Deputy General Secretary
The International Vegetarian Union
Telephone/Fax/Answering Machine: (022) 204 1046
e-mail: hiren_kara@vsnl.com

11.1.5 Logos, Symbols and Marks

Some organisations certify products and loan their specially designed logos, symbols or trade mark endorsements of approval to manufacturers who print them on their packing. A few of them are:

Animal cruelty-related logos

International Cruelty-Free logo: This logo is given to manufacturers by the People for the Ethical Treatment of Animals (PeTA). It consists of the face of a rabbit in a circle. It helps shoppers all over the world identify products that are free of animal testing and animal ingredients.

The Caring Consumer Product logo is also an endorsement by the People for the Ethical Treatment of Animals (PeTA). It is a full bodied rabbit drawn in an oblong shaped box with the words 'Not tested on animals' on top and/or 'No animal ingredients' below, as the case may be.

Against Animal Testing mark: This symbol consists of a rabbit over a triangle. As it is issued by the British Union for the Abolition of Vivisection (BUAV), products displaying it indicate that they have not been tested on animals. But, they may or may not contain animal ingredients.

The V symbol of The Vegetarian Society of the United Kingdom Ltd. (VSUK): This symbol consists of a V representing a young sprouted plant and is usually printed in green. (It should not be confused with The Vegan Society trade mark which includes the word 'Vegan' with a prominent V along with a sunflower in its design.) The VSUK endorse lacto-***ovo***-vegetarian products. Their criteria for certifying products bearing this green V symbol is as per their society's definition of vegetarianism which approves of free range eggs, milk, wool and bee products, but not flesh of any creature. In addition, the products should not have been tested by means of experiments on animals.

The trade mark of The Vegan Society: This mark includes the entire word 'Vegan' with a prominent V and has a sunflower in its design. The products endorsed follow the criteria of no animal origin ingredients whatsoever and no animal testing.

Most Indian ethical standards are lacto-vegetarian, in which case it is not advisable to adhere the V symbol of The Vegetarian Society of UK Ltd. (VSUK) but to look out for products endorsed by The Vegan Society. It is important to remember, not each and every company manufacturing products approved by The Vegan Society use the society's Vegan-sunflower mark, therefore it would be worthwhile to obtain a copy of the latest updated edition of their guide entitled the *Animal Free Shopper*.

The **BWC** *logo*: This is a rabbit in an oval shape and is given by **BWC** South Africa and **BWC** USA for products approved by them. The criteria being like the Vegetarian Society of the United Kingdom Ltd. lacto-ovo-vegetarian ingredients with no testing on animals. (Note: **BWC** India's criteria caters to lacto-vegetarians and vegans.)

Beware of the label *Freedom Food RSPCA Monitored*! In keeping with the Royal Society for the Prevention of Cruelty to Animals (RSPCA) philosophy of animal 'welfare' (not animal *rights*), these products claim to be cruelty free but are *not vegetarian* as they include meat (beef, veal, pork, bacon, ham, sausages, lamb, chicken) eggs, milk, etc.

E Numbers

Additives used in products produced in the European Union usually carry 'E' numbers on their packing. These numbers represent particular ingredients, several of which are animal derived.

The E Numbers to watch out for are stated below because these particular ingredients are *always* animal derived :

E120	Cochineal as colouring
E542	Animal Bone as anti-caking agent
E631	Meat, Fish as flavour enhancer
E635	Meat, Fish as flavour enhancer
E901	Beeswax as glazing agent
E904	Shellac as glazing agent
E913	Wool fat/Lanolin in ointments and toiletries
E921	Cysteine/Keratin, animal/human derived protein as supplement in foods and medicines

Many other E Numbers could *possibly* be animal derived. They are listed below:

E101, E101-a, E153, E270, E322, E325, E326, E327, E422, E430, E431, E432, E433, E434, E435, E436, E470(a), E470(b), E471, E472(a), E472(b), E472(c), E472(d), E472(e), E472(f), E473, E474, E475, E476, E477, E478, E479(b), E481, E482, E483, E491, E492, E493, E494, E495, E570, E572, E585, E627, E635, E640, E920, E1518.

Food Colours

Natural colours used abroad may be of either animal or vegetable origin: examples are cochineal of animal origin; chlorophyll, carotenoids, and anthocyanins which are vegan.

The composition of every consumer product (foods, cosmetics, accessories, household items, etc.) is clearly indicated on the items themselves. Therefore even without the help of a guide, products free of animal origin can fairly easily be bought from department stores. All one needs to do is carefully read the labels and if still in doubt, find out from the shop's staff. Garments have labels stating the percentages of the fibres they contain, footwear and handbags state if made from man-made leather, and food, cosmetics and soaps list all their ingredients; it is also some times indicated if brushes are of animal or 'synthetic' bristles.

Contrary to the impression carried by most people, products sold by **The Body Shop** are *not all free of animal substances*. Each branch has access to its Product Information Manual which indicates products suitable for vegans. Those who wish to have this list should ask for their current 'Animal By Product List'. (As explained earlier, a vegan oriented list is suitable for Indian lacto-vegetarians.)

11.1.6 Gifts *from* abroad

People often like to bring back novelties from distant lands. Some times such items could be of animal origin so special care needs to taken to check what the product in question exactly comprises of. Stuffed small animals (e.g. lizards dangling on key rings), decorative musical instruments (e.g. banjos made with tortoise carapace), fur and leather (even fish skin) would be obviously out, but we should remember to look at the trimmings, however minute.

We should double check labels on clothing and food while shopping abroad. However, these can at times be misleading (especially for food items), e.g. Nestle's **Kit-Kat** chocolate manufactured in UK does not indicate presence of any animal origin ingredients on the wrapper but in fact it contains calf rennet.

Good quality alternative items not easily available in India

As the company has been recently sold, old stock of **Beauty Without Cruelty**'s entire range of products (all vegan) which included **cosmetics** (make up, skin, body and hair care) soaps, shampoos, perfumes and colognes may still be available from some distributors in UK and some other countries. Some years ago, the company **Beauty Without Cruelty plc.**, UK separated from the charity and in March 1999 the **Beauty Without Cruelty charity** (only in the UK) itself wound up.

Non-animal bristle **brushes for wall painting**. Available in UK from all good DIY (Do It Yourself) and hardware stores. A few varieties of Harris animal-friendly, synthetic brushes in different sizes are available. One of them, the Harris No-Loss brush is guaranteed to keep its 'hair' on (no moulting as in hog bristle brushes) in the trickiest of situations. (Note: Harris brushes come in hog bristles as well, so do check the ones bought are non-animal.) The name of the company from which these can be obtained is **L G Harris & Co. Ltd.**, UK.

Artists' brushes made of non-animal hair. Available at stationery shops.

Suiting materials from Hong Kong called ***Sandsilk*** and ***Sandwash***. These are made from acrylic fibre and are of an excellent quality.

Good looking and good quality **non-leather footwear and other accessories** available in department stores. Also, for those men, women and children who wish to obtain expensive, excellent quality non-leather footwear and women's handbags (all classic designs in shoes, sandals, slip-ons, boots, lace-ups, etc.) specially made to order (and do not mind a long wait) ask **Alchuringa**, UK for details.

11.1.7 Sightseeing

Holidays abroad involve sight seeing. Business trips can also include it. Each country has its own tourist attractions and sight seeing spots as much as it has its culinary specialities.

It can so happen that as a tourist we are drawn into attending events which involve cruelty to animals. Just as we would never eat meat irrespective of where we are in the world, we should remain strong in our convictions and never support animal cruelty or killing by witnessing it or purchasing products. Vegetarians would naturally not want to go 'can hunting' (a shooting spree to kill specially bred big cats etc. within a particular area as promoted in America) or visit parks where they can buy live creatures such as calves, rabbits and pigs and watch tigers kill and eat them in China. Unthinkingly vegetarians have visited a crocodile farm in Singapore and purchased items such as a crocodile skin handbag. Authorities of such establishments are clever not to show the actual killing and have very attractive displays of their 'objectionable' products to lure tourists as a result of which we could quite easily land up purchasing 'novelties' like lacquered butterflies/scorpions (even cockroaches) and ornamental shell items. Luckily CITES (Convention on International Trade in Endangered Species — of Wild Fauna and Flora) forbids buying and selling of a large number of wildlife originated items so even should one feel like purchasing such a product, e.g. an ivory ornament, it would be confiscated by the Customs authorities on return to India. To avoid such mistakes all that is required is to make it a habit to *always* (in India and abroad) think of the origin (if animal or not) of all products.

When on a holiday abroad tourists capture memories for a life time by taking pictures. Some times it so happens that while visiting certain places, unthinkingly they get themselves photographed with cute and cuddly animals like koalas, pandas, monkeys (gibbons, chimpanzees, macaques), dolphins, and even reptiles. People do not realise that these live photo-props are kept only for this commercial purpose and subjected to a lot of human handling which makes them constantly feel scared and insecure. In Thailand groups of people/hawkers trade in six month old baby gibbons. The hawkers throw the animal at the passing tourist who has to grab the animal to prevent it from falling on the ground. This event is photographed and then the photo is sold to the tourist.

If need be, we could explain the reason why we do not wish to support particular events to our hosts who are bound to understand (and respect) our ethical stand. In addition to the obvious like visits to zoos, circuses, 'blood sports' (hunting and fishing), animal and bird fights and races, some well-known events involving animal exploitation in various countries are listed below:

- Alligator-human Wrestling Matches in Israel.
- Bear Baiting with dogs in Pakistan.
- Bull Fights, Fiestas involving animals like bulls, cows, donkeys, horses, chicken, etc. in Spain, Portugal, France, Egypt, Mexico, China.
- Buffalo Fights in Vietnam.
- Buffalo Racing in Thailand.
- Butterly Houses and Farms in Austria, Thailand, Philippines, Costa Rica and Belize
- Camel Racing in the Middle East, Morocco, Australia.
- Camel Wrestling in Turkey.
- Candle Festival (involving display of several metres tall beeswax creations) in Thailand.
- Canine Frisbee Disc Championships in USA.
- Carabao (Buffalo) Races in Philippines.
- Cobra Shows at Ban Khok Sa-nga known as the King Cobra Village, Thailand.
- Crocodile Farms in Singapore, Thailand, Rhodesia, Papua Guinea.
- Crocodile Shows at The Tiger Zoo in Thailand involve girls placing their heads in the jaws of the crocodile.
- Dancing Horses in Austria (The Spanish Riding School of Vienna), Spain (Royal Equestrian School), Lipica (Stud farm), Pakistan.
- Deer Farms in New Zealand.
- Dog Sledge Races in Canada, USA.
- Elephant Football and Basketball Games in Thailand.

- Falconry in Pakistan, Middle East, Europe.
- Frog Jumping Races in USA.
- Greyhound Racing and Coursing in Ireland, Germany, USA.
- Horse Fighting in China.
- Traditional Horse Races - 'Race on the bottom of the sea' in Germany.
- Horse Racing in Middle East.
- Horse Shows in UK.
- Husky (dog) Races in Austria.
- Live Animal Feeding at Siberian Tiger Park, China.
- Llama Trekking in UK.
- Mouse Races in Australia.
- Mutton Busting Competitions in USA.
- Ox Races in Germany.
- Pachyderm Polo and Live Baiting in Nepal.
- Pearl Farms in Japan.
- Pig Racing in Switzerland.
- Pigeon Shooting in USA.
- Rodeos in USA, Mexico, Australia, South Africa.
- Squid Races called 'Squid Sprints' in Japan.
- Sheep Races in UK.
- Steeple-chase (horse) Races in UK.
- Steeple-chase (terrier) Races in USA.
- Tortoise Racing in Malaysia.
- Whale, Seal and Dolphin Shows in USA, Europe.

Chapter 12: Companion and other Animals

> *The dog has seldom been successful in pulling man to its level of sagacity, but man has frequently dragged the dog down to his.*
>
> — James Thurber

> *For fidelity, devotion and love many a two-legged animal is below the dog and the cat and the horse. Happy would it be for thousands of people if they could stand before the Judgement Seat and say, "I have loved as truly and as decently as my dog." And yet we call them "only brutes."*
>
> — Henry Ward Beecher

Gone are the days when fathers and husbands were 'owners' of their daughters and wives! Similarly, it is now important for people to understand that the term 'pet' should be replaced by 'companion animal'. We are not the 'owners' but the 'caretakers' or 'guardians' of these animals. The word 'pet' terms the animal as property or a cute toy which can be discarded easily. Humans do not have any 'ownership' rights over animals and it is disrespect to the animal to call it a pet. These animals give us undivided love and thus it is only correct we call ourselves their caretakers as this makes the animals a part of our lives giving them the due respect and kindness which is given to any other family member.

Companion animals should never become status symbols. Nor should they be kept for only human selfish reasons, e.g. purely as watch dogs. They need love, care and respect on par with members of our families. This does not mean that we need to go overboard in what we do for them. They do not need what we term luxury, like taking dogs for beauty treatment, which basically they dislike but tolerate. Remember, no genuine dog lover would resort to things like docking the animal's tail, (cut through the flesh and bone) cropping its ears or subjecting it to confinement so it doesn't grow tall (these are some of the cruelties endorsed by Kennel Clubs and which pedigreed dogs are made to endure).

Animal "shows" are often unthinkingly organised. For example, the Bangalore SPCA give an annual prize for the cow which yields the most milk (result of hormone treatment). And, the animal-human fashion show organised by the Bombay Veterinary College in which dogs, cats, rabbits, goats, sheep, calves and birds were made to walk the ramp making some of them scared enough to vomit on stage.

Vegetarians may like to take a step further and apply their way of life to their companion animals too. They may not like to feed their dogs and cats with animal food. Similarly, a lacto-vegetarian may abhor feeding his cow (if he has one) feed containing bone substances. (Di-calcium phosphate can be produced either from animal bones or rock phosphate. The one from animal bones is widely used in animal feed due to its high fluorine content). Their problems are not difficult to solve. There are well tested vegetarian recipes even for dogs and cats. A few such recipes are given here as examples. With some effort and patience our dogs and cats can gradually become vegetarian/vegan. It is a myth that dogs must have meat, bones and eggs because those raised from puppy-hood on a *balanced* vegetarian diet have proved to be healthy and happy. For herbivorous animals they simply have to follow giving traditional feeds.

There is also the question of dog-care products which are available in many stores. The range covers soaps, shampoos, coats, biscuits, toys, etc., however, not all are free of animal substances, just like consumer products made for human use. For example, the soaps and shampoos could have animal ingredients, 'chews' are generally made of hide, and all 'bones' may not be made of rubber, but are found to be of compressed animal bones or leather.

People who buy animal products for their animals are obviously not animal lovers, they only love their own 'pets'.

This is not all. Their problems are not yet completely solved; there are still others. Thousands of cute and cuddly puppies and kittens are born daily. But what happens to them? Do they all find a home? Not at all of them; only a few do. Most of them are abandoned and they die after having needlessly suffered; some are even put to sleep by their own keepers, or, in the case of unwanted 'stray' dogs mercilessly 'dealt with' by the municipalities and even a number of animal *welfare* societies. (Remember animal 'welfare' often translates into animal 'farewell' via actions cleverly phrased 'mercy killing' and 'putting to sleep'.) Can anything be done about this? Moral exhortations and pleas are not enough, in fact, do not help much. To begin with everyone *must* act responsibly and get their dogs spayed or neutered. It is an established fact that the 'stray' dog (or cat) originates from the 'pet' or garden/society adopted dog. A single ('stray') bitch can give birth to some 340 unwanted dogs in a span of three years. Why should the birth (and resultant suffering and killing) of new animals not be prevented as it is known that they cannot find homes or keepers?

In the present scenario, it would not be too far fetched to state that there is a moral binding on vegetarians (as they believe in reverence for all life) to provide homes for or adopt 'strays'. Only one per family would not be asking for too much. If implemented by most families, it will result in a collective effort which will benefit humans and dogs. The spayed bitch will be spared being pursued by a pack of dogs and as male dogs of the area won't fight, the neighbourhood will remain peaceful. It would also once and for all put an end to ideas of commercially utilising dog skin and dog fat or exporting dogs to countries such as Korea where meat of dogs and cats is eaten.

12.1 Animal Birth Control (ABC) for Dogs

Every bitch, over a year old, has a litter every six months. On an average 5 to 6 puppies are born per litter. Out of these, 1 or 2 are likely to die of a natural cause. The remaining 4 puppies would, on an average, be 2 male and 2 female.

A study undertaken by **Beauty Without Cruelty**, based on the above facts, clearly shows below the staggering increase in the *female* dog population only over a period of three years:

Month & Year	Bitches	Female Puppies
June 1996	1	2
January 1997	1	4
June 1997	3	8
January 1998	5	16
June 1998	11	32
January 1999	21	64
June 1999	43	128

Therefore:

Female pup-bearing population in June 1999 = 85

Total female dog population in June 1999 = 171

Total male dog population in June 1999 = 170

Conclusion: ***Spay your Bitch***

By neutering just ONE bitch, you will be saving the lives of 340 unwanted dogs over a period of 3 years. They will not be born, to be subjected to suffering and death.

12.2 Caging of birds: imprisoning your companion?

All over the world birds in cages are gradually becoming an outdated phenomena. In 1977, **BWC** had pointed out that for export painted finches were literally being spray painted with harmful dyes. The Government then stopped such exports. However, other birds continued to be exported to satisfy international demands for birds sold as 'pets'. Then in 1991, in response to **BWC**'s representations, all birds were shifted to the Banned List of the Export Policy. Like all Government policies, this policy gets reviewed each year and unfortunately a few exceptions have been made.

True vegetarians *never* keep birds in cages, rabbits in hutches, fish in tanks, and so on. However, it should be noted that not all birds that are released from cages would be able to fly immediately or even survive. In almost all cases, they have been seen to be unable to do so. Birds bought and released from their cages outside Jain temples have been seen to fall exhausted to the ground after initially soaring into the sky. Such birds trapped from the wild a week or so earlier, brought to cities, with little or no food and water, *never* survive in urban areas devoid of vegetation. By buying birds (for release) a demand is created and money made available for the trade to continue. Prevention is certainly better than cure and people should desist from caging birds in the first place. Vegetarians should especially regard this as an extension of their principle of non-violence.

Lastly, on encountering injured or sick birds and animals it becomes the inherent moral duty of a vegetarian to render first aid if possible and immediately summon the services of a local animal welfare society. Considering the complainant's belief in the principle of *ahinsa* it is advisable that when lodging such complaints a specific request be *always* repeated that the animal or bird in question should under no circumstances be put to sleep but utmost efforts be made to treat it back to health or till it passes away naturally. To make absolutely sure that these wishes are carried out it is advisable to offer payment for such treatment if necessary. A request could also be made for the animal to be given a vegetarian diet. Unknown to many, most animal welfare societies like the SPCAs believe in 'mercy killing' which relieves them of the trouble and expense of caring for critically sick or injured creatures. Many 'animal-lovers' who run such animal welfare organisations think it is normal to feed one animal to another, the most common foods being beef and eggs. Those who are called to assist injured wildlife should similarly be specifically requested that immediately the animal or bird is back on its feet, before it is claimed to be 'too late for it to fend for itself', it *must* be released into the wild and under no any circumstances be housed in permanent captivity. Unfortunately, people have a tendency of capturing wildlife on the fringes of forest areas under the pretext that the animal or bird is lost and 'wildlife experts' love to show them off after having claimed to have nursed them back to health. In all probability nothing untoward would have happened to the creature if left where it was cited.

12.3 Care of companion animals

12.3.1 Detection of fleas

It is very important to check that your companion animal is not infected with fleas. This can be easily done by the 'wet paper towel test': Thoroughly wet a white paper towel. Comb the animal with a flea comb and put any tiny black specks you catch on the towel. If the specks turn reddish-brown, that is blood in the flea dirt excreted by fleas. If the specks do not change colour then there is no infection.

12.3.2 Control of ticks and fleas

Injections which drastically change the composition of the animals' blood so that they become free from parasites (ticks and fleas) are obviously not good for the animals' well being. In the interest of the animal, the best way to control ticks is with methods which have no harmful side effects. As dogs and cats individually react to the following remedies, one or a combination of the following remedies can help control ticks and fleas:

- 2–3 pods of garlic in their meal daily.
- Strong tea with lemongrass and milk but no sugar every morning.
- Some brewer's yeast mixed in their food every day.
- A couple of yeast tablets per day.
- Add 1-2 drops (depending on size of dog) of either lemongrass or citronella/*ganjani* oil to the dog's shampoo, or in the last water rinse.

It is important to note that most commercially sold flea collars are made with highly toxic chemicals which can be absorbed through the animals' skin and are harmful to us as well. Cats are known to desperately try to lick and groom the area surrounding the collar, only increasing the level of chemicals absorbed.

In contrast, an essential oil collar provides excellent protection against fleas and is easy to make. Buy or make a soft material collar and soak it in the following mixture: Mix ½ teaspoon alcohol with 1 drop each of cedar wood, lavender, citronella and thyme. Mix further with 1 teaspoon vegetable oil in which 1 drop garlic essential oil has been diluted. Blend well and pour over collar until fully absorbed. Leave to dry before putting around the animal's neck. It should be effective for a month.

12.4 Commercial Pet Food

Biscuits for dogs have been available for many years. To begin with they were all made from liver. A few years ago so-called vegetarian biscuits for dogs (along with other products) have surfaced in our markets, however, we do not believe they are completely vegetarian. For example, although two varieties of **Super Boy** biscuits claim to be vegetarian the company has not filled our **BWC** product questionnaire.

The commercial pet food production in India cannot be very much different to other countries. The foreign pet food industry claims that its products constitute a complete and balanced diet but, in reality, this commercial pet food is unfit for consumption by our companion animals. The 'vegetable protein' includes ground yellow corn, wheat shorts and middling, soyabean meal, rice husks and peanut shells which are stripped of their oil, germ and bran and thus deficient in essential fatty acids, vitamins and antioxidants. The 'animal protein' can include diseased meat, road kill, contaminated material from slaughterhouses, faecal matter, rendered cats and dogs, poultry feathers and meat that is unfit for 'human consumption'.

12.5 Vegetarian recipes for shelter and home animals

Dogs can adjust to a vegetarian diet quite easily, particularly if they begin on such a diet as puppies. In addition to the following recipes, they can be fed items such as bread, *roti*, porridge, lentils/beans, pulses/*dals*, milk, curd, cheese, *paneer*, tofu, rusks, corn, beetroot, carrots, potatoes, tomatoes, apples, bananas, etc.

Recipe 1: Vegetarian Dog Biscuits

The following recipe was specially formulated for **BWC** by the Protein Foods & Nutrition Development Association of India:

Ingredients

480	grams	De-fatted soya bean flour
160	grams	Wheat/*gehu* flour
160	grams	Millet/*bajra* flour
160	grams	Maize/*makai* flour
20	grams	Edible oil
10	grams	Skimmed milk powder
5	grams	Dried yeast powder
5	grams	Salt

Method

The mix may be cooked with sufficient water and made into small chunks or rolled out into *chapattis* and baked as biscuits.

Recipe 2: Khichadi with Soya Chunks

For one dog

Ingredients

200 grams	Rice
100 grams	Moong dal
125 grams	Soya chunks
	Vegetables like carrot, cauliflower, onion (all optional)
1 teaspoon	whole barley (optional in summer)
	Salt

Method

In about 1½ litres of water cook the above for about 30 minutes.

Recipe 3: Nutritious Broth with Rice or Rotis

For approximately 40 dogs

Ingredients

	Vegetables like carrots, spinach/*palak saag*, beans, potatoes or cabbage
4 -.5 tablespoons	Mustard oil
500 grams	chopped Onions
100 grams	chopped Garlic
3 - 4 tablespoons	Turmeric
	Salt

Method

Heat the oil for 10 minutes. Add the cut onion and garlic and stir till very light brown. Add the cut vegetables and slow fry for 10 minutes, after adding the turmeric powder. Add salt. Add 4-5 litres of water, cover the lid, and allow it to cook till vegetables are tender and soup looks presentable. Keep it aside.

Note: The base of the *tadka*, *i.e.*, the mustard oil, garlic, onion, salt, turmeric, is mandatory. So are the potatoes.

Khichadi or *atte ki roti* is added to the above soup, which is mixed well, and then distributed to the dogs in their individual dishes, ensuring that there is enough soup for easy mastication.

Khichadi: 2 kilograms rice and 2 kilograms *moong daal* or *channa daal* (both are pulses) are boiled in water with some salt and turmeric to a soft semi-dry consistency.

Atte ki roti: These are flat 'bread' made of wheat/*gehu* flour and cooked over fire on top of a flat saucepan-like utensil. Approximately between 80 to 100 rotis are cooked for one meal and broken into pieces and mixed into the vegetable soup, again ensuring that there is enough soup for easy mastication.

Either of the two are used in the soup to add variety to the food.

12.6 Important facts related to house animals

Animal feed: May contain bone meal. The gelatine industry produces calcium and phosphate as by-products. These are used by animal feed supplement manufacturers.

Electro-Magnetic Radiation: Electrical fields emancipating from the TV, refrigerator, microwave oven, hair dryer, computer, etc. are harmful to many animals as they have less developed immune systems than humans. We should therefore try to keep our animals and their drinking water as far away from them as possible.

Healthy cats and dogs are some times supplied by dog pounds for so-called medical research or **stolen** for sale to vivisection laboratories. Also, the possibility of them being killed for their pelts cannot be entirely ruled out. It is therefore most important to take care that they remain indoors during *Diwali* when loud crackers frighten them. Hundreds of animals get lost, never to be found, during this period each year. Dogs which stray often get snappy on the streets resulting in the common public thinking they have rabies. Sadly such dogs have been stoned/beaten to death.

Cats do not attach themselves to places and houses rather than people as is commonly thought. They usually 'claim' one person and that being the one who feeds and strokes them.

It is not uncommon for small sized **cats and dogs to inadvertently get locked in cupboards**. They seem to love to jump in when one is not alert. Remember if any creature (dog, cat, bird, etc.) is stuck in an ackward place, unable to move out, the Fire Brigade can be called to rescue it. Open manholes have taken the lives of many animals, therefore immediate efforts need to be made to get them closed.

12.7 Releasing animals from the butcher's knife

Often people to want to give money to save animals from being slaughtered. They feel that by buying say a bull from a butcher and giving it to a *Pinjrapole* or shelter they have done their duty or fulfilled their promise to God in saving a life or may be more. While the idea of wanting to save life from untimely death is certainly commendable, to go about it this way is not ideal. We must remember that the person from whom the animal is bought (a butcher or middleman) is in the trade of buying and selling animals for slaughter. He does not care who buys the animal in question. But if he sells it to someone other than a butcher he is likely to get more money and with this money — your money — he is then likely to trade in more animals. In short, by purchasing such animals the man is inadvertently being helped in his trade in which animals end up being killed.

If animals are to be saved from being killed the best way to obtain them is from local administrative bodies like the Municipal and Cantonment Pounds. If they haven't been claimed within a week or so of being seized (usually due to abandonment) they are auctioned and can be acquired by any one, butchers included. Therefore in certain cities, trusts pick up such animals and arrange for them to be kept at *Pinjrapoles*. Money given for their purchase saves them from slaughter and at the same time in no way aids the slaughter industry.

Most *Pinjrapoles* seem to be forever short of funds and solicit donations. Some refuse to take in unwanted aged cattle as they simply do not have the money to feed the animals. Yet others run these institutions as dairies and only readily accept milch cattle. It is sad; no doubt difficult too, but they can help themselves become self-sufficient to a considerable extent if they put in **bio-gas plants** or merely pack and sell the animal manure as fertiliser.

Support could be given to *Pinjrapoles* to use their expertise related to cattle in generating funds by helping and giving guidance to farmers. Agriculture is the backbone in a country like India where we have 80% of the country's population. And what is it that is most important in agriculture? Manure! For centuries animal excreta has been channelled into fields for cultivation, then why hesitate to put human excreta to similar use especially in view of the vast rural population? What is taken from the earth should be recycled back into the earth. The hundred million tonnes of food consumed by the villagers should be re-channelled into the earth and no where else. Every thing has its right place, so why should shit be an exception! We have over sucked the energies from the earth and the reverse trend must set in. The utilisation of human excreta wastes from bio-gas plants after the gas has been collected in digesters and *gobar* gas plants could be encouraged in villages. Undoubtedly it would benefit both animals and humans.

In addition, *Pinjrapole* authorities could organise camps in rural areas like the Ramakrishna Mission do, when in a day several hundred heads of cattle are given medical and other advice. Villagers could be taught to keep their animals healthy and put an end to the malpractice of using Oxytocin and neglecting/ overworking their animals. In fact, a massive educational campaign could be launched for the betterment of the cattle. If the returns from the cattle of the village are profitable enough, they will never become unwanted and their price would be too high for the meat market. What we want is cattle alive and in good condition living in our villages.

To cite yet another example of how both animals and humans can be helped by *Pinjrapoles* is through the introduction of the **Balwan** or **Maooli bullock cart** in rural and some urban areas. Performance in comparison with the conventional cart proves it to be superior, among which points are less pulling effort necessary by the animal, durability and maintenance. It is manufactured by Indra Industrial Works, Pandharpur, Maharashtra. In addition to this, *Pinjrapoles* could encourage bullock cart owners to fit reflectors (they cost around Rs 10/- each) on their carts so that highway accidents are minimised.

The important thing to remember is that if cattle is well taken care of in rural areas and not sold off, they will not end up in slaughter houses.

Chapter 13: Animal Products

There is an extreme sect of vegetarians who even refrain from taking milk or milk products for fear of depriving certain living creatures of which is their right. Some will not use silk or skins either, for the same reason. Such people I would reckon as belonging to a plane higher than mine.

— Morarji Desai

To a man whose mind is free, there is something even more intolerable in the suffering of animals than in the suffering of men. For with the latter it is at least admitted that suffering is evil and the man who causes it is a criminal. But thousands of animals are uselessly butchered every day without a shadow of remorse. If any man were to refer to it, he would be thought ridiculous. And that is the unpardonable crime. That alone is justification of all that men may suffer. It cries vengeance upon the whole human race.

— Romain Rolland

Our task must be to free ourselves by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.

— Albert Einstein

Based on our **BWC** Product Research Questionnaire we present some lists below:

13.1 Complete list of animal derived substances

13.1.1 Animal bones, nails, claws, etc.

Bone ash
Bone charcoal
Bone marrow
Bone meal/cake
Bone phosphate
Boneblack
Bones
Calcium phosphate
Claws
Connective tissues
Hoof/horn meal
Hooves
Horns
Nails
Sculls
Teeth/Ivory

13.1.2 Animal fats/oils and derived products

Animal fats
Bone fat/oil/tallow
Cod-liver oil
Dog fat
Drippings
Fish oil
Fish-liver oil
Fletan oil

Imitation lard of animal origin
Lard
Lizard oil
Margarine of animal origin
Marine oil/extracts
Mink oil
Neat's foot oil
Oleates
Oleoic acid
Oleoic oil
Oleostearin
Oleyl alcohol
Orange roughy oil
Porpoise oil
Poultry fat
Shark-liver oil
Silk oil
Sperm oil
Squalane/Squalene
Squid-liver oil
Suet
Tallow
Tallow compounds
Turtle oil

13.1.3 Animal fibres

Angora
Camel hair
Cashmere
Felt
Mohair
Silk
Wool

13.1.4 Animal hair, bristles, etc.

Animal bristles
Camel hair
Cow hair
Goat hair
Hog/Pig bristles
Horse hair
Mongoose hair
Sable hair
Squirrel hair
Yak (ox) tail hair

13.1.5 Animal milk derivatives

Casein/caseinates
Lactates
Lactic acid
Lactose
Milk albumin
Milk protein
Tyrosine

13.1.6 Animal milk products

Butter
Buttermilk
Cheese (of non-animal rennet)
Condensed milk
Cream
Curds
Milk powder
Milk
Whey
Yoghurt

13.1.7 Animal proteins

Collagen
Cysteine/cystine
Egg protein
Elastin
Keratin
methionine
Milk protein
Reticulin

13.1.8 Animal skins

Astrakhan
Chamois leather
Fur
Hide
Leather
Pelt
Sheepskin
Skin

13.1.9 Bee products

Bee pollen
Bee venom
Beeswax
Honey
Honeycomb
Queen bee larva
Propolis
Royal jelly

13.1.10 Bird feathers

Down
Duck

Eagle
Eiderdown
Ostrich
Peacock
Poultry

13.1.11 Eggs/Egg products

Caviar(e)
Egg albumen/albumin
Egg powder
Egg white
Egg yolk
Egg-protein
Roe (fish eggs)

13.1.12 Flesh/blood products

Animal-rennet cheese
Aspic
Beef/Veal
Blood/dried blood
Brawn
Fish
Game
Mutton/Lamb
Ostrich/Volaise
Pork
Poultry
Shellfish
Silverleaf (*varkh*)
Table bird
Turtle meat
Venison

13.1.13 Insect parts

Aleuritic acid
Cantharis/Canthardine/Spanish fly
Cantharidic acid
Carmine/carminic acid
Cochineal
Crushed insects
Crushed snails
Shellac/Lac
Silk powder

13.1.14 Internal organs/fluids/glands, etc. of animals

Ambergris
Amniotic fluid
Amylase
Animal rennet
Aorta extract
Capsules
Catgut
Embryo extract
Endocrine glands
Gall bladders
Gelatin(e)
Heparin
Liver extract
Ox bile
Pepsin
Placenta/Umbilical cord
Snake venom
Testicular gland
Thymus gland
Udder extract

13.1.15 Marine products

Capiz
Chitin/Chitosan
Coral
Crab shell
Fish meal
Fish scales
Isinglass/isinglass fining
Mother-of-pearl
Natural sponge
Pearls
Shells
Tortoise shell

13.1.16 Miscellaneous

Allantoin
Animal/fish glue
Arachidonic acid
Calcium mesoinositol hexaphosphate
Chondriotine
Connective tissue
Duodenum substances
Hide glue/adhesives
Hyaluronic acid
L'cysteine hydrochloride
Lanolin(e) /Lanogene/Laneth/Woolfat
Lipase
Nucleic acid
Quaternium
RNA/DNA/polypeptides
Sodium 5-inosinate
Spermaceti wax
Vitamin B12
Vitamin D3
Vitamin A

13.2 Substances which can be of animal or non-animal origin:

Alpha hydroxy acids
Amino acids
Aspartic acid
Benzoic acid
Biotin (Vitamin B factor)
Calcium alginate
Calcium propionate
Calcium stearate
Caprylic acid
Carotene/ß-carotene
Castoreum
Ceramides
Cetyl alcohol/palmitates (cetyl)
Cholesterin/Cholesterol
Civet
Cortisone/Corticosteroid
Creatine
Dicalcium Phosphate
Fatty acids
Fortified flour
Glutamic acid
Glycerin(e)/glycerol
Grease
Hydrolysed protein
Lecithin
Linoleic acid
Lipoids/lipids
Lutein
Magnesium stearate
Malt/maltase/malt extracts
Margarines
Milk powder containing lecithin

Mono- and di-glycerides
Mono-stearates
Musk
Myristates/myristic acid/isopropyl myristate
Nakhla
(O)estrogen
Oleic acid
Olein/oleates
Palmitic acid
Palmitin
Panthenol dexpanthenol/Vitamin B complex factor
Parchment
Pearl essence (EGMS)/guanine
Phospholipids
Pristane
Polysorbates
Progesterone
Quinoline
Sarcosines
Shortening
Sizing
Sponge
Stearate/stearic acid/stearin(e)
Steroids
Stock
Sugar/invert sugar/invert syrup
Testosterone
Tween 20/40/60/65/80
Urea (Carbamide)
Vanaspati/Bakery shortening
Vellum
Velvet/Suede
Vitamin A/retinol/acetate/palmitate
Vitamin D
Vitamin E
Other Vitamins: choline, inositol, riboflavin, folic acid, etc.

13.3 Common additives/processing aids procedures which may or may not involve animal substances:

Acid bases
Acidity regulators
Anticaking agents/desiccants
Antioxidants
Bleaching agents
Buffering agents
Clarifying agents
Clotting agents
Colourings
Condiments
Conditioners
Emulsifiers/emulsifying agents
Enzymes
Fining agents
Flavourings/flavour enhancers
Food seasonings
Fortifying vitamins/nutrients
Gelling agents
Glazing agents
Humectants
Improvers/enhancers
Leavening agents
Pigments
Preservatives
Sequestering agents
Smootheners
Solvents
Stabilisers
Starches
Steroids
Stiffeners
Strengtheners
Surfactants
Sweeteners
Thickeners
Weight Enhancers

Appendix

Addresses of manufacturers whose products are listed

Aarohi
Village Satoli
P.O. Peora
District Nainital
U.P. 263 138

ABC Farms Pvt. Ltd.
Survey No 35/36
Koregaon Park
Ghorpadi
Pune 411 001
Tel: (020) 676999 / 676555
Fax: (020) 678588

Ahmed Mills
Ahmed Oomerbhoy
Sitaram Building D Block
Palton Road
Mumbai 400 001
Tel: (022) 344 4080 / 99
Fax: (022) 344 1118

Alchuringa
Unit 2, Stable Cottage
Derry Ormond Park
Betws Bledrws
Lampeter
Dyfed
Wales SA48 8PA
UK
Tel: (0570) 45557

Amar Remedies Ltd.
207 Roop Raj
497 S V P Road
Opera House
Mumbai 400 004
Tel: (022) 389 3057 / 389 3087 / 3871017
Fax: (022) 386 6625

Ami Industries
C-1-B-706
III Phase GIDC
Umbergaon
District Valsad
Gujarat

Amsar Pvt. Ltd.
47 Laxmibai Nagar
Indore 452 006

Arun & Co.
6 Kitab Mahal (1st floor)
G.P.O. Box No. 1056
192 Dr. D. N. Road
Mumbai 400 001
Tel: (022) 2074026, 2071649, 2076552
Fax: (022) 2077724

Ashwin Vanaspati Ind. Ltd.
Premier Chambers, 3rd Floor
R C Dutt Road
Alkapuri
Baroda 390 005
Tel: (0265) 342101 / 342102 / 342103
Fax: (0265) 341726

B. C. Exports Pvt. Ltd.
1-AB Sitabagh Colony
Dhenu Market
Indore 452 003
Tel: (0731) 533307, 530864.

Bagrrys India Limited
X-2 Hauz Khas
New Delhi 110 016
Tel: (011) 653 536
Fax: (011) 663969

Balsara Hygiene Products Limited
Balsara House
43 Nagindas Master Road
Fort
Mumbai 400 001

Bhakti Hingwalla & Co.
303 Ramgopal Industrial Estate
Dr R P Road
Mulund (West)
Mumbai 400 080
Tel: (022) 561 2790 & 561 0825

Bijur Sooper Foods Pvt. Ltd.
51, Maruti Complex
Kasheli
Thana Bhiwandi Road
Kalher P O 421 302
Tel/Fax: (02522) 62500

Biotissue Labs Private Limited
5-1-2 Street No. 4
Kakatiyanagar
Habsiguda
Hyderabad 500 007
Tel: (040) 671943
Fax: (040) 673792

Blue Cross of India
Velachery Road
Guindy
Chennai 600 032
Fax: (044) 234 9801

Carnations
85 Worli Sea Face
Mumbai 400 025
Tel: (022) 494 7890 / 493 6049

Central Cottage Industries Corpn of India Ltd.
7 Jawaharlal Nehru Road
Chowringhee
Calcutta 700 013
Tel: (033) 228-4139 / 228-3205
Fax: (033) 228-3205

Chandda Prabhoo Vegetarian Villages
Sugan House
18/1 Ramanuja Aiyer Street
Sowcarpet
Chennai 600 079
Tel: (044) 522 8082 / 522 6557
Fax: (044) 524 3872

Chordia Food Products Ltd.
48 / A Parvati Industrial Estate
Satara Road
Pune 411 009
Tel: (0212) 525528

Companion Plants
301 Mangal Simran, 3rd floor
28th Road, Off Turner Road
Bandra (West)
Mumbai 400 050
Tel: (022) 6433242
Fax: (022) 6435189

Concord Drugs Limited
16-2-738/4/5/2, SBH Colony
Asman Ghadh
Malakpet
Hyderabad 500 036
Tel: (040) 406 7755 / 406 7757
Fax: (040) 406 7757

Cosmolene Laboratories (India)
301 Owners Industrial Estate
Gabrial Road, Mahim
Mumbai 400 016

Costa & Company Private Limited
Aquem Alto
P.O. Box 16
Margao
Goa 403 601
Tel: (0834) 735294 / 735751 / 220130
Fax: (0834) 730628

Darshana Traditional Products
46 Bazullah Road
T Nagar
Chennai 600 017
Tel: (044) 8253953 / 8254790

Dharam Chand Ladha Mal
471-73 Khari Baoli
Delhi 110 006

Dharmatma Ayurveda Rasashala
'Shivdarshan' Shivpuri
Akalkot 413 216
Dist Solapur
Maharashtra

Divya Foods Pvt. Ltd.
Plot R-724
Rabale MIDC
Post Ghansoli
Navi Mumbai 400 701
Tel: (022) 769 1208 / 769 5744
Fax: (022) 769 2290

Duncans Industries Limited
31 N S Road
Calcutta 700 001
Tel: (033) 220 0962 / 220 2185
Fax: (033) 248 6021

Eagle Flask Industries Ltd.
Eagle Industrial Estate
Talegaon 410 507
District Pune
Tel: (02114) 22321-5
Fax: (02114) 22676

Essdee Chemocrat
415-C Gokhale Road
Pune 411 016
Tel: (020) 353326, 375940.

M/s Mrs N Fernandes
19 F M Cariappa Road
Kirkee
Pune 411 003
Tel: (020) 581 5781

Galinus Pharmaceuticals
12/512.Hakeem Chichi Street
Ranitalao
Surat 395 003
Tel: (0261) 33644

Gits Food Products Pvt. Ltd.
Gits House
Hadapsar Industrial Estate
Pune 411 013
Tel: (020) 670 008 / 670 009

Godrej Soaps Ltd.
Pirojshanagar
Eastern Express Highway
Vikhroli
Mumbai 400 079
Tel: (022) 5170861 / 5171161 / 5171861
Fax: (022) 5171525 / 5171717 / 5170463

Good Earth Foods
28/1 Arakere
Bannerghatta Road
Bangalore 560 076

Gran Heal Pharma Limited
10 Rajendra Ratna Chambers
Mahesh Nagar, S V Road
Goregaon (West)
Mumbai 400 052
Tel: (022) 875 2103
Fax: (022) 874 8067

Gujarat Co-operative Milk Marketing Federation Limited
Amul Dairy Road
Anand 388 001
Tel: (02692) 41621 / 41623 / 42415
Fax: (02692) 40208

Gulabsingh Johrimal
Dariba Kalan
Delhi 110 006

Hanuman Tea Company Ltd.
234 / 3A A J C Bose Road
FMC Fortuna
Calcutta 700 020
Tel: (033) 40 2968/ 40 3206/ 40 6374
Fax: (033) 220 5201

Herba Indica
351 Industrial Area Phase II
Chandigarh 160 002
Tel: (0172) 606729
Fax: (0172) 42129

Hindustan Foods Ltd.
Dempo House, Campal
Panaji
Goa 403 001
Tel: (0832) 226 281-87

IVP Limited
S N Redij Marg
Ghorupdeo
Mumbai 400 033
Tel: (022) 371 96 31-34
Fax: (022) 373 90 64

Ideal Food Products
220 Bridge View
Goods Shed Road
Belgaum 590 001
Tel: (0831) 216 86

Indian Gum Industries Limited
51-A Maker Chamber IV
Nariman Point
Mumbai 400 021
Tel: (022) 2852075-76-77
Fax: (022) 204 0393, 2826182

Indra Industrial Works
1766 Chaufala
Pandharpur 413 304 Maharashtra

Jain Bakers
D-1 Siddhpura Industrial Estate
Off L B S Marg
Ghatkopar (West)
Mumbai 400 086
Tel: (022) 517 2424 / 517 3111
Fax: (022) 518 2828

Jain Cosmetics & Toiletries
Block B1, 6-3-1186/A/6
Begumpet
Hyderabad 500 016
Tel: (040) 313337

Jainson Products
238 Hiranandani Industrial Estate
Kanjurmarg (West)
Mumbai 400 078
Tel: (022) 589611

Kaira District Co-operative Milk Producers' Union
Amul Dairy Road
Anand 388 001
Tel: (02692) 26 124
Fax: (02692) 40 225

Karnataka Soaps & Detergents Ltd.
Sandalwood Oil Division
Mysore 570 008
Tel: (0821) 23651 / 25005

Karnataka Soaps & Detergents Ltd.
Bangalore-Pune Highway
Bangalore 560 055
Tel: (080) 367 433 / 364374 / 348439

Kavit Soap Industries
'Saurabh'
A/6 Hira Panna Flat
Near Vijay Char Rasta
Navrangpura
Ahmedabad 380 009
Tel/Fax: (079) 2745566

Khadi Gramodyog Bhavan
286 Dr D N Road
Fort
Mumbai 400 001

Khaitan Fertilizers
(A Unit of Radico Khaitan Ltd)
Bareilly Road
Rampur 244 901
U P
Tel: (0595) 24810/ 24675/ 24954
Fax: (0595) 24049

Klassic Nutrients Pvt. Ltd.
Sr No 8/14, Benkarvasti
Dhayari
Sinhagad Road
Pune 411 041
Tel: (020) 567 5735 / 588 1824

M/s Rustomji Edalji Kolah
Kolah Circle
Tarota Bazar
Navsari 396 445

L. G. Harris & Co. Ltd.
Stoke Prior
Bromsgrove
Worcs B60 4AE
UK
Tel: (1527) 575441
Fax: (1527) 575366

Laxminarayan Best Chiwda
374 Bhavani Peth
Pune 411 042
Tel: (020) 654561

Leong's Food Products
53-A Cockburn Road
Bangalore 560 051

Libra Carpets
25 Princep Street
Calcutta 700 072

Maharashtra Dairy Products Manufacturing Co.
254-C Dr Annie Besant Road
Worli
Mumbai 400 025
Tel: (022) 493 5921/ 493 5932/ 493 5823

Mala's Fruit Products
Panchgani 412 805
Maharashtra
Tel: (02168) 40312 / 40671
Fax: (02168) 40672

Malpani Agro Products
Malpani House
I G Marg
Sangamner 422 605
District Ahmednagar
Tel: (02425) 55011/55012
Fax: (02425) 55003

Marico Industries Ltd.
Rang Sharda, K C Marg
Bandra Reclamation
Bandra (West)
Mumbai 400 050
Tel: (022) 643 3245

M/s Mrs Priti H Merchant
37 Shanti Niketan
95-A Marine Drive
Mumbai 400 002
Tel: (022) 281 5004 / 281 6740

Monsanto, plc.
P.O. Box 241
Billingham
Cleveland TS23 1YD
UK
Tel: (044) 1642 523340
Fax: (044) 1642 523363

Morvi Vegetable Products Ltd.
Vegetable Road
Morvi 363 642
Tel: (02822) 40711 / 12 / 13
Fax: (02822) 40715

National Institute of Research on Jute and Allied Fibre Technology
12 Regent Park
Calcutta 700 040
Tel: (033) 471 1807
Fax: (033) 471 2583

National Organic Chemical Industries Limited (NOCIL)
Mafatlal Centre
Nariman Point
Mumbai 400 021
Tel: (022) 2021877 / 2024226
Fax: (022) 2022325 / 2020691

Naulakha Engineering Works
C-283 Mayapuri Industrial Area, Phase II
New Delhi 110 064
Tel: (011) 5404302

Nilgiris District Co-Op Milk Producers' Union Ltd
Coonoor Road
Udhagamandalam 643 001
Tel: (0423) 44019 / 43428 / 42679
Fax: (0423) 43428

Nirjas Perfume Products Pvt. Ltd.
50 Ezra Street
Calcutta 700 001
Tel: (033) 25 4958

Nirma Limited
Nirma House
Ashram Road
Ahmedabad 380 009
Tel: (079) 658 6512-16
Fax: (079) 658 9136

Pampa Industries
75 Industrial Estate
Hotgi Road
Solapur 413 003
Tel: (0217) 22649

Parakh Foods Ltd.
Plot no 1&2
Market Yard
Gultekdi
Pune 411 037
Tel: (0212) 461731/461733
Fax: (0212) 461354

Parle Products Ltd.
North Level Crossing
Vile Parle (East)
Mumbai 400 057
Tel: (022) 834 2491 / 1492
Fax: (022) 88 0771 / 836 0151

Parsi Dairy Farm
261-63 Shamaldas Gandhi Marg
Mumbai 400 002
Tel: (022) 2013633-34 / 2062795

Pilot Products
Abhishek
331 R R Roy Marg
Charni Road
Mumbai 400 004
Tel: (022) 3861408 (3 lines)
Fax: (022) 4922226 / 3870551

Pure Fruit Products
2/69 N Subhash Road
Mumbai 400 020

Radha Glass Industries Ltd.
230 A A J C Bose Road
Chittrakoot Building 10th Floor
Calcutta 700 020

Raja Balkrishnalal Hiralal Co.
127 Dada Saheb Phalke Road
Dadar
Mumbai 400 014
Tel: (022) 411 0941

Recon Oil Industries Limited
5 Chunawala Estate
Kondivita Road
Andheri (East)
Mumbai 400 059

Dr Reddy's Laboratories Limited
7-1-27 Ameerpet
Hyderabad 500 016
Tel: (040) 291946
Fax: (040) 291955
e-mail: drl@hd1.vsnl.net.in

Rohit Pulp and Paper Mills Ltd.
Rohit Chambers
Janmabhoomi Marg
Mumbai 400 001
Tel: (022) 287 0171 & 282 3176
Fax: (022) 287 3495

S V Products
332 Kacharakanahalli
Bangalore 560 084

Saini Hair Centre
19 & 20 Kanishka Shopping Complex
Kanishka Hotel
Ashok Road
New Delhi 110 001

Shahnaz Husain Group of Companies
M-86 Greater Kailash I
New Delhi 110 048
Tel: (011) 6420337 / 6412262 / 6414981
Fax: (011) 6463903 / 6463578 / 6474247

Shalimar Chemical Works Ltd.
92 E Alipore Road
Calcutta 700 027
Tel: (033) 479 3166/ 479 2382/ 479 2383

Sing Cheung Sauce Factory
15 South Tangra Road
Calcutta 700 046

Sonitpur Agro Industries Ltd.
30 Jawaharlal Nehru Road
Calcutta 700 016

Spicer College Products & Services
Spicer Memorial College
Ganeshkhind, Aundh
Pune 411 007
Tel: (020) 588 8225

Sweet Home
917/921 Fergusson College Road
Shivajinagar
Pune 411 004
Tel: (020) 567 7179

T M M Mathalai Nadar Industries
29 Jadamuni Koil Street
Madurai 625 001

Tarla Dalal Foods
Plot No W-67 (C)
Additional Ambarnath, MIDC
Ambarnath
Dist Thane

The South India Textile Research Association
P.B. No. 3205
Coimbatore Aerodrome P.O.
Coimbatore 641 014
Tel: (0422) 74367-8-9

Universal Oleoresins
VIII / 568 Jawahar Road
Navaratna House
Cochin 682 002
Tel: (0484) 223671/ 226673/ 225029

Ushodaya Enterprises Limited
(Priya Foods Division)
Eenadu Complex
Somajiguda
Hyderabad 500 082
Tel: (040) 332 3717 / 332 4727
Fax: (040) 339 3640

Veer Sanitary Appliances (Pvt.) Ltd.
Paras Bhawan
B-10/3 Group Industrial Area
Wazir Pur
Delhi 110 052
Tel: (011) 7249349, 7453491, 7453492
Fax: (011) 7412402

Veto Company
5 Jones Street
Chennai 600 001
Tel: (044) 5225068 / 5223907

Vicco Laboratories
25 Jerbai Wadia Road
Parel
Mumbai 400 012
Tel: (022) 414 9096 / 414 7992 / 414 7780

Weikfield Products Co. (India) Pvt. Ltd.
Weikfield Estate
Nagar Road
Pune 411 014
Tel: (020) 668 0111 / 668 0022 / 668 1877
Fax: (020) 668 0380

Western Bio Systems Ltd.
Eco-House
65/1-A Akarshak
Karve Road
Pune 411 004
Tel: (020) 349159 / 332345 / 365327

Wimco Limited
Indian Merchantile Chambers
Ramjibhai Kamani Marg
Ballard Estate
Mumbai 400 038
Tel: (022) 2612583

Yezdi Distilleries
'Efkays'
Karanji Kere Road
Nazarbad
Mysore 570 010
Tel: (0821) 22337
Fax: (0821) 2246

References

Ahimsa - Active Compassion Unlimited, I/o R. F. Wiesinger & Co., Maker Bhavan No. 1 (2nd floor), One New Marine Lines, Mumbai 400 020 Tel: (022) 5773549. Fax: (022) 2624551. e-mail: susi@giasbm01.vsnl.net.in

The American Vegan Society, 56 Dinshah Lane, P.O. Box H, Malaga, N.J. 08328-0908, USA Tel: (609) 694 2887. Fax: (609) 694 2288.

Central Council for Research in Ayurveda and Siddha, Dharma Bhawan, S-10 Green Park Extension Market, New Delhi 110 016. Tel: (011) 669315 / 665759 / 657262.

Consumer Guidance Society of India, Block J, Mahapalika Marg, Mumbai 400 001. India. Tel: (022) 2621612; Fax: (022) 2659715. e-mail: cgsibom@bom4.vsnl.net.in

Diet for a New America by John Robbins. Publisher Stillpoint Publishing, Box 640, Walpole, NH 03608. USA

Hawley's Condensed Chemical Dictionary (Eleventh Edition), CBS Publishers & Distributors, 485 Jain Bhavan, Bhola Nath Nagar, Shahdara, Delhi 110 032. India.

The Higher Taste, Bhaktivedanta Book Trust, Hare Krishna Land, Juhu Road, Juhu, Mumbai 400 049, India.

Jiv Daya Resource Center, 9133 Mesa Woods Avenue, San Diego, California 92126, USA Telefax: (0619) 693 8272. e-mail: JivDaya@aol.com

Living Without Cruelty by Mark Gold. Publisher Green Print, Merlin Press, 10 Malden Road, London NW5 3HR, UK.

People for the Ethical Treatment of Animals (PeTA), 501 Front Street, Norfolk, VA 23510. USA Tel. (0757) 622 7382; Fax: (0757) 622 0457 e-mail: peta@norfolk.infi.net

The Philosophy of Animal Rights by Dr Tom Regan, Culture & Animals Foundation,3509 Eden Croft Drive, Raleigh, North Carolina 7612, USA

Traffic Bulletin published by TRAFFIC International, 219c Huntingdon Road, Cambridge CB3 0DL, UK. Tel: (01223) 277 427, Fax: (01223) 277 237e-mail: traffic@wcmc.org.uk

The Vegan Society, Donald Watson House, 7 Battle Road, St. Leonards-on-Sea, East Sussex TN37 7AA, UK. Tel: (01424) 427393 Fax: (01424) 717064

The Vegetarian Society of the United Kingdom Ltd. (VSUK), Parkdale, Dunham Road, Altrincham, Cheshire WA14 4QG, UK. Tel: (0161) 926 9183; Fax: (0161) 926 9182

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